WANDERINGS IN ARABIA

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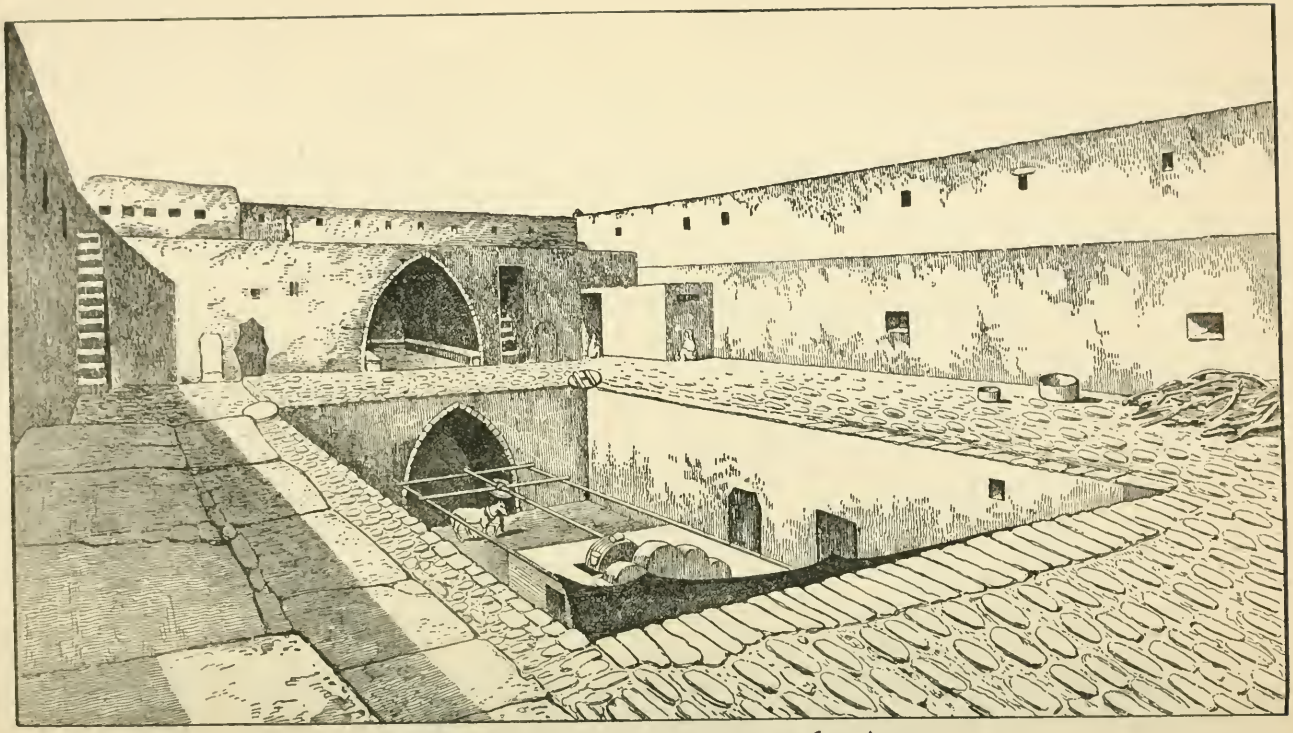

PICTURE OF THE KELLA WITHIN: MEDÁIN SÂLIH

WANDERINGS IN ARABIA

BY

CHARLES M. DOUGHTY

BEING AN ABRIDGMENT

OF

"TRAVELS IN ARABIA DESERTA"

ARRANGED WITH INTRODUCTION BY

EDWARD GARNETT

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CHAPTER I

KHEYBAR. "THE APOSTLE'S COUNTRY"

We passed the gates made of rude palm boarding into the street of the Hejâz negro village, and alighted in the dusk before the house of an acquaintance of Ghroceyb. The host, hearing us busy at the door of his lower house, looked down from the casement and asked in the rasping negro voice what men we were? Ghroceyb called to him, and then he came down with his brother to receive the guests. They took my bags upon their shoulders, and led us up by some clay stairs to their dwelling-house, which is, as at el-Ally, an upper chamber, here called *sufja* The lower floor, in these damp oases, is a place where they leave the orchard tools, and a stable for their few goats which are driven in for the night. This householder was named *Abd el-Hâdy*, 'Servitor of Him who leadeth in the way of Truth,' a young man under the middle age, of fine negro lineaments —These negro-like Arabians are not seldom comely.

Our host's upper room was open at the street side with long casements, *tâga*, to the floor; his roof was but a loose strawing of palm stalks, and above is the house terrace of beaten clay, to which you ascend [they say *erkâ!*] by a ladder of two or three palm beams, laid side by side, with steps hacked in them. Abd el-Hâdy's was one of the better cottages, for he was a substantial man. Kheybar is as it were an African village in the Hejâz Adb el-Hâdy spread his carpet and bade us welcome, and set before us Kheybar dates which are yellow, small and stived together; they are gathered ere fully ripe [their Beduin partner's impatience, and distrust of each other!] and have a drug-like or fenny savour, but are "cooler" than the most dates of the country and not unwholesome. After these days' efforts in the Harra we could not eat; we asked for water to quench our burning thirst. They hang their sweating girbies at the stair-head, and under them is made a hole in the flooring, that the drip may fall through. The water, drawn, they said, from the

spring head under the basalt, tasted of the ditch; it might be sulphurous. We had left our thelûl kneebound in the street.

Many persons, when they heard say that strangers had arrived, came up all this evening to visit us;—the villagers were black men. Ghroceyb told them his tale of the ghrazzu; and the negroes answered "Wellah! except we sally in the morning to look for them—!" They feared for the outlying corn lands, and lest any beast of theirs should be taken. There came with the rest a tall and swarthy white man, of a soldierly countenance, bearing a lantern and his yard-long tobacco-pipe: I saw he was of the mixed inhabitants of the cities. He sat silent with hollow eyes and smoked tobacco, often glancing at us; then he passed the *chibûk* to me and enquired the news. He was not friendly with Abd el-Hâdy, and waived our host's second cup. The white man sat on smoking mildly, with his lantern burning; after an hour he went forth [and this was to denounce us, to the ruffian lieutenant at Kheybar]. My rafîk told me in a whisper, "That was *Ahmed;* he has been a soldier and is now a tradesman at Kheybar."—His brother was *Mohammed en-Nejûmy*, he who from the morrow became the generous defender of my adversity at Kheybar: they were citizens of Medina. It was near midnight when the last coffee-drinkers departed; then I whispered to Ghroceyb: "Will they serve supper, or is it not time to sleep?" "My namesake, I think they have killed for thee; I saw them bring up a sheep, to the terrace, long ago."—"Who is the sheykh of the village?"—"This Abd el-Hâdy is their sheykh, and thou wilt find him a good man." My rafîk lied like a (guileful) nomad, to excuse his not carrying me to the W. Aly village.

Our host and his brother now at length descended from the house-top, bearing a vast metal tray of the seethed flesh upon a mess of thûra (it may be a sort of millet): since the locusts had destroyed their spring corn, this was the only bread-stuff left to them at Kheybar.

The new day's light beginning to rise, Ghroceyb went down to the street in haste; "Farewell, he said, and was there any difference between us, forgive it Khalîl;" and taking my right hand (and afraid perchance of the stranger's malediction), he stooped and kissed it. Hâdy, our host's brother, mounted also upon the croup of his thelûl; this strong-bodied young negro, with a long matchlock upon his shoulder, rode forth in his bare tunic, girded only with the *házam* or gunner's belt. Upon the baldric are little metal pipes, with their powder charges, and

upon the girdle leather pouches for shot, flint and steel, and a hook whereupon a man—they go commonly barefoot—will hang his sandals. The házams are adorned with copper studs and beset with little rattling chains; there are some young men who may be seen continually *muházamîn*, girded and vainglorious with these tinkling ornaments of war. It is commonly said of tribes well provided with fire-arms "They have many muházamîn."—Hâdy rode to find the traces of the ghrazzu of yesterday.

Some of the villagers came up to me immediately to enquire for medicines: they were full of tedious words; and all was to beg of me and buy none. I left them sitting and went out to see the place, for this was Kheybar.

Our host sent his son to guide me; the boy led down by a lane and called me to enter a doorway and see a spring. I went in:—it was a mesjid! and I withdrew hastily. The father (who had instructed the child beforehand), hearing from him when we came again that I had left the place without praying, went down and shut his street door. He returned and took his pistol from the wall, saying, 'Let us go out together and he would show me round the town.' When we were in the street, he led me by an orchard path, out of the place.

We came by a walled path through the palms into an open space of rush-grass and black vulcanic sand, *es-Sefsáfa:* there he showed me the head of a stream which welled strongly from under the figgera. The water is tepid and sulphurous as at el-Ally, and I saw in it little green-back and silver-bellied fishes:—all fish are named *hût* by the Arabians. "Here, he said, is the (summer) menzil of the Dowla, in this ground stand the askars' tents." We sat down, and gazing into my face he asked me, 'Were I afraid of the Dowla?' "Is the Dowla better or Ibn Rashîd's government?"—"The Dowla delivered us from the Beduw,—but is more burdenous."

We passed through a burial ground of black vulcanic mould and salt-warp: the squalid grave-heaps are marked with headstones of wild basalt. That funeral earth is chapped and ghastly, bulging over her enwombed corses, like a garden soil, in spring-time, which is pushed by the new-spiring plants. All is horror at Kheybar!—nothing there which does not fill a stranger's eye with discomfort.

—"Look, he said, this is the spring of our Lord Aly!—I saw a lukewarm pool and running head of water.—Here our Lord Aly [Fatima's husband] killed *Márhab*, smiting off his head; and his blade cleft that rock, which thou seest there divided to the earth:"—so we came beyond.—"And here, he

said, is Aly's mesjid" [already mentioned]. The building is homely, laid in courses of the wild basalt blocks: it is certainly ancient. Here also the village children are daily taught their letters, by the sheykh of the religion.

When we had made the circuit, "Let us go, he said, to the *Emir*." So the villager named the aga or lieutenant of a score of Ageyl from Medina. Those thelûl riders were formerly Nejd Arabians; but now, because the Dowla's wages are so long in coming, the quick-spirited Nejders have forsaken that sorry service. The Ageyl are a mixed crew of a few Nejders (villagers, mostly of el-Kasîm, and poor Nomads), and of Gallas, Turks, Albanians, Egyptians, Kurdies and Negroes. The Ageyl at Kheybar now rode upon their feet: some of their thelûls were dead, those that remained were at pasture (far off) with the nomads. They all drew daily rations of corn for their thelûls alive and dead; and how else might the poor wretches live? who had not touched a cross of their pay (save of a month or twain) these two years. A few of the government armed men at Kheybar were zabtîyah, men of the police service.—"The Aga is a Kurdy," quoth Abd el-Hâdy.

We ascended, in a side street, to a suffa, which was the soldiers' coffee-room: swords and muskets were hanging upon the clay walls. Soon after some of them entered; they were all dark-coloured Gallas, girded (as townsmen) in their white tunics. They came in with guns from some trial of their skill, and welcomed us in their (Medina) manner, and sat down to make coffee. I wondered whilst we drank together that they asked me no questions! We rose soon and departed. As we stepped down the clay stair, I heard a hoarse voice saying among them, "I see well, he is *adu* (an enemy);"—and I heard answered, "But let him alone awhile."

It was time I thought to make myself known. When I asked where was the Kurdy Aga? my host exclaimed, "You did not see him! he sat at the midst of the hearth." That was *Abdullah es-Siruân*, chief of the Medina crew of soldiery: his father was "a Kurdy," but he was a black man with Galla looks, of the younger middle age,—the son of a (Galla) bondwoman. I was new to discern this Hejâz world, and the town manner of the Harameyn. In the street I saw two white faces coming out of a doorway; they were infirm soldiery, and the men, who walked leaning upon long staves of palm-stalks, seemed of a ghastly pallor in the dreadful blackness of all things at Kheybar: they came to join hands with me, a white man, and passed on without speaking. One of them with a hoary beard was an Albanian, *Muharram;* the other was an

Egyptian. When we were again at home Abd el-Hâdy locked his street door; and coming above stairs, "Tell me, said he art thou a Moslem? and if no I will lay thy things upon a cow and send thee to a place of safety."—"Host, I am of the Engleys; my nation, thou mayest have heard say, is friendly with the Dowla, and I am of them whom ye name the Nasâra."

Abd el-Hâdy went out in the afternoon and left his street-door open! There came up presently *Sâlem* a Beduin Ageyly, to enquire for medicines, and a Galla with his arms, *Sirûr;*—he it was who had named me adu.—"Half a real for the fever doses!" (salts and quinine), quoth Sâlem. The Galla murmured, 'But soon it would be seen that I should give them for nothing'; and he added, "This man has little understanding of the world, for he discerns not persons: ho! what countryman art thou?"—"I dwell at Damascus."—"Ha! and that is my country, but thou dost not speak perfectly Araby; I am thinking we shall have here a Nasrâny: oho! What brings thee hither?"—"I would see the old Jews' country."—"The Jews' country! but this is *dîrat er-Rasûl*, the apostle's country:" so they forsook me. And Abd el-Hâdy returning, "What, said he, shall we do? for wellah all the people is persuaded that thou art no Moslem."—"Do they take me for an enemy! and the aga...?"—"Ah! he is a *jabbâr*, a hateful tyrant." My host went forth, and Sirûr came up anew;—he was sent by the aga. 'What was I?' he demanded.—"An Engleysy, of those that favour the Dowla."—"Then a Nasrâny; sully aly en-Néby,—come on!" and with another of the Ageyl the brutal black Galla began to thrust me to the stairs. Some villagers who arrived saying that this was the police, I consented to go with them. "Well, bring him (said the bystanders), but not with violence."—"Tell me, before we go further, will ye kill me without the house?" I had secretly taken my pistol under my tunic, at the first alarm.

At the end of the next street one was sitting on a clay bench to judge me,—that dark-coloured Abyssinian 'Kurdy', whom I heard to be the soldiers' aga. A rout of villagers came on behind us, but without cries.—In what land, I thought, am I now arrived! and who are these that take me (because of Christ's sweet name!) for an enemy of mankind?—Sirûr cried, in his bellowing voice, to him on the clay bench, "I have detected him,—a Nasrâny!" I said, "What is this! I am an Engleysy, and being of a friendly nation, why am I dealt with thus?" "By Ullah, he answered, I was afraid to-day, art thou indeed an Engleysy, art thou not a Muskôvy?"—"I have said it already!"—"But I believe it not, and how may I trust thee?"—"When I have answered, here at Kheybar, *I am a Nasrâny*, should I not

be true in the rest?"—"He says well; go back, Abd el-Hâdy, and fetch his baggage, and see that there be nothing left behind" The street was full of mire after the late rain; so I spoke to Abdullah, and he rising led to an open place in the clay village which is called *es-Saheyn*, 'the little pan.'—"By God (added Abdullah es-Siruân,—the man was illiterate), if any books should be found with thee, or the what-they-call-them,—charts of countries, thou shalt never see them more: they must all be sent to the Pasha at Medina. But hast thou not an instrument,—ah! and I might now think of the name,—I have it! the air-measure?—And from whence comest thou?"—"From Hâyil; I have here also a passport from Ibn Rashîd." Abdullah gave it to a boy who learned in the day school,—for few of the grown villagers, and none of those who stood by, knew their letters *Abdullah:* "Call me here the sheykh *Sâlih*, to read and write for us." A palm-leaf mat was brought out from one of the houses and cast before us upon a clay bench; I sat down upon it with Abdullah.—A throng of the black villagers stood gazing before us.

So Sâlih arrived, the sheykh of this negro village—an elder man, who walked lame—with a long brass inkstand, and a great leaf of paper in his hand. *Siruân:* "Sâlih, thou art to write all these things in order. [My great camel-bags were brought and set down before him.] Now have out the things one by one; and as I call them over, write, sheykh Sâlih. Begin: a camel-bridle, a girby, bags of dates, hard milk and temmn;—what is this?"—"A medicine box."—"Open it!" As I lifted the lid all the black people shrunk back and stopped their nostrils. Sirûr took in his hands that which came uppermost, a square compass,—it had been bound in a cloth. "Let it be untied!" quoth Abdullah. The fellow turning it in his hand, said, "Auh! this is *subûny*" (a square of Syrian soap), so Abdullah, to my great comfort, let it pass. But Abd el-Hâdy espying somewhat, stretched forth his hand suddenly, and took up a comb; "Ha! ha!" cries my host (who till now had kindly harboured me; but his lately good mind was turned already to fanatical rancour—the village named him *Abu Summakh*, 'Father Jangles') what is this perilous instrument,—ha! Nasrâny? Abdullah, let him give account of it; and judge thou if it be not some jin devised by them against the Moslemîn!"

Next came up a great tin, which I opened before them: it was full of tea, my only refreshment. "Well, this you may shut again," said Abdullah. Next was a bundle of books "Aha! exclaimed the great man, the former things—hast thou written them, sheykh Sâlih?—were of no account, but the books!—

thou shalt never have them again." Then they lighted upon the brass reel of a tape measure. "Ha! he cries, tell me, and see thou speak the truth (*alemny b'es sahîhh*), is not this the sky-measure?" "Here, I said to him, I have a paper, which is a circular passport from the Wâly of Syria."—"Then read it, sheykh Sâlih." Sâlih pored over the written document awhile;—"I have perused it, he answered, but may perceive only the names, because it is written in *Turki*, [the tongue was Arabic, but engrossed in the florid Persian manner!], and here at the foot is the seal of the Pasha,"—and he read his name. "Ho! ho! (cries Sirûr) that Pasha was long ago; and he is dead, I know it well."—A sigh of bodily weariness that would have rest broke from me. "Wherefore thus? exclaimed the pious scelerat Abdullah, only stay thee upon *el-Mowla* (the Lord thy God)."

— To my final confusion, they fetched up from the sack's bottom the empty pistol case!—in that weapon was all my hope. "Aha, a pistol case! cried many voices, and, casting their bitter eyes upon me, oh thou! where is the pistol?" I answered nothing;—in this moment of suspense, one exclaimed, "It is plain that Ibn Rashîd has taken it from him."—"Ay, answered the black villagers about me, he has given it to Ibn Rashîd; Ibn Rashîd has taken it from him, trust us, Abdullah."—A pistol among them is always preciously preserved in a gay bolster; and they could not imagine that I should wear a naked pistol under my bare shirt. After this I thought 'Will they search my person?'—but that is regarded amongst them as an extreme outrage; and there were here too many witnesses. He seemed to assent to their words, but I saw he rolled it in his turbid mind, 'what was become of the Nasrâny's pistol?' The heavy weapon, worn continually suspended from the neck, not a little molested me; and I could not put off my Arab cloak (which covered it) in the sultry days.—So he said, "Hast thou money with thee?—and we may be sure thou hast some. Tell us plainly, where is it, and do not hide it; this will be better for thee,—and, that I may be friends with thee! also it must be written in the paper; and tell us hast thou anything else?—mark ye O people, I would not that a needle of this man's be lost!"—"Reach me that tin where you saw the tea: in the midst is my purse,—and in it, you see, are six liras!" The thief counted them, with much liking, in his black palm; then shutting up the purse he put it in his own bosom, saying, "Sâlih, write down these six liras Fransâwy. I have taken them for their better keeping; and his bags will be under key in my own house."

There came over to me Ahmed, whom I had seen last evening;

he had been sitting with the old tranquillity amongst the lookers-on, and in the time of this inquisition he nodded many times to me friendly. "*Mâ aleyk, mâ aleyk*, take comfort, he said, there shall no evil happen to thee."—*Abdullah:* "Abd el-Hâdy, let him return to lodge with thee; also he can cure the sick." The negro answered, "I receive again the kafir!—Only let him say the testimony and I will receive him willingly."—"Then he must lodge with the soldiery; thou *Amân*—a Galla Ageyly—take him to your chamber: Khalîl may have his provisions with him and his box of medicines."

I saw the large manly presence standing erect in the backward of the throng—for he had lately arrived—of a very swarthy Arabian; he was sheykhly clad, and carried the sword, and I guessed he might be some chief man of the irregular soldiery. Now he came to me, and dropping (in their sudden manner) upon the hams of the legs, he sat before me with the confident smiling humour of a strong man; and spoke to me pleasantly. I wondered to see his swarthiness,—yet such are commonly the Arabians in the Hejâz—and he not less to see a man so 'white and red'. This was Mohammed en-Nejûmy, Ahmed's brother, who from the morrow became to me as a father at Kheybar. "Go now, said Abdullah, with the soldier."—"Mâ aleyk, mâ aleyk," added some of the better-disposed bystanders *Abdullah:* "You will remain here a few days, whilst I send a post to the Pasha (of Medina) with the books and papers."—"Ho! ye people, bellows Sirûr, we will send to the Pasha; and if the Pasha's word be to cut his head off, we will chop off thy head Nasrâny." "Trouble not thyself, said some yet standing by, for this fellow's talk,—he is a brute." Hated was the Galla bully in the town, who was valiant only with their hareem, and had been found *khòaf*, a skulking coward, in the late warfare

So I came with Amân to the small suffa which he inhabited with a comrade, in the next house. They were both *Habûsh*, further-Abyssinians, that is of the land of the Gallas. Lithe figures they are commonly, with a feminine grace and fine lineaments; their hue is a yellow-brown, ruddy brown, deep brown or blackish, and that according to their native districts,—so wide is the country. They have sweet voices and speak not one Galla tongue alike, so that the speech of distant tribes is hardly understood between them. Amân could not well understand his comrade's talk (therefore they spoke together in Arabic), but he spoke nearly one language with Sirûr. Amân taught me many of his Galla words; but to-day I remember no more than *bîsàn*, water. Though brought slaves to the Hejâz in

their childhood they forgot not there their country language: so many are now the Gallas in Mecca and Medina, that *Hábashy* is currently spoken from house to house. Some of the beautiful Galla bondwomen become wives in the citizen families, even of the great, others are nurses and house servants; and the Arab town children are bred up amongst them.—The poor fellows bade me be of good comfort, and all would now end well, after a little patience: one set bread before me, and went out to borrow dates for their guest. They said, "As for this negro people, they are not men but oxen, apes, sick of the devil and niggards."—These Semite-like Africans vehemently disdain the Sudân, or negro slave-race. "Great God!" I have heard them say at Kheybar, "can these woolly polls be of the children of Adam?"

We heard Mohammed en-Nejûmy upon the clay stairs. He said, "It is the first time I ever came hither, but for thy sake I come." At night-fall we went forth together, lighting our way with flaming palm-branches, to the soldiers' kahwa. Abdullah, whom my purse had enriched to-day, beckoned me to sit beside him. Their talk took a good turn, and Mohammed en-Nejûmy pronounced the famous formula: *kull wáhed aly dînu*, 'every man in his own religion!'—and he made his gloss, "this is to say the Yahûdy in his law, the Nasrâny in his law and the Moslem in his law; aye, and the kafir may be a good faithful man in his belief." The Nejûmy was an heroic figure, he sat with his sword upon his knees, bowing and assenting, at every word, to the black villain Abdullah: this is their Turkish town courtesy. Sometimes (having heard from me that I understood no Turkish) they spoke together in that language. Mohammed answered, after every clement saw of the black lieutenant, the pious praise [though it sounded like an irony], *Ullah yubèyith wejhak*, 'the Lord whiten thy visage (in the day of doom)!' There was some feminine fall in the strong man's voice,—and where is any little savour of the mother's blood in right manly worth, it is a pleasant grace. He was not altogether like the Arabs, for he loved to speak in jesting-wise, with a kindly mirth: though they be full of knavish humour, I never saw among the Arabians a merry man!

Mohammed and Ahmed were sons of a Kurdy sutler at Medina; and their mother was an Harb woman of the Ferrâ, a palm settlement of that Beduin nation in the Hejâz, betwixt the Harameyn We drunk round the soldiers' coffee; yet here was not the cheerful security of the booths of hair, but town constraint and Turkish tyranny, and the Egyptian plague of vermin. They bye and bye were accorded in their sober cups

that the Nasâra might pass everywhere freely, only they may not visit the Harameyn: and some said, "Be there not many of Khalîl's religion at Jidda? the way is passed by riders in one night-time from Mecca" [many in the Hejâz pronounce *Mekky*]. Abdullah said at last, "Wellah, Khalîl is an honest man, he speaks frankly, and I love him." I was soon weary, and he sent his bondman to light me back to my lodging. Hearing some rumour, I looked back, and saw that the barefoot negro came dancing behind me in the street with his drawn sword.

Abdullah said to me at the morning coffee, that I might walk freely in the village; and the black hypocrite enquired 'had I rested well?' When it was evening, he said, "Rise, we will go and drink coffee at the house of a good man." We went out, and some of his soldiers lighted us with flaming palm leaves to the cottage of one *Ibrahîm el-kâdy*. Whilst we sat in his suffa, there came up many of the principal villagers. Ibrahîm set his best dates before us, made up the fire, and began to prepare kahwa, and he brought the village governor his kerchief full of their green tobacco.

Then Abdullah opened his black lips—to speak to them of my being found at Kheybar, a stranger, and one such as they had not seen in their lives. "What, he said, are these Nasâra? — listen all of you! It is a strong nation: were not two or three Nasrânies murdered some years ago at Jidda?—well, what followed? There came great war-ships of their nation and bombarded the place: but you the Kheyâbara know not what is a ship!—a ship is great, well nigh as the Húsn (the old acropolis). They began to shoot at us with their artillery, and we that were in the fortress shot again; but oh! where was the fortress? or was there, think ye, any man that remained in the town? no, they all fled; and if the Lord had not turned away that danger, we could not have resisted them. And who were those that fought against Jidda? I tell you the Engleys, the people of this Khalîl: the Engleys are high-handed, ay wellah, jabâbara! * * *

* * * Abdullah, though ignorant in school-lore, spoke with that popular persuasion of the Turkish magistrates, behind whose fair words lies the crude handling of the sword. The Arabs and Turks whose books are men's faces, their lively experience of mankind, and whose glosses are the common saws and thousand old sapient proverbs of their oriental world, touch near the truth of humau things. They are old men in policy in their youth, and have little later to unlearn; but especially they have

learned to speak well. Abdullah, and the Medina soldiery, and the black Kheyâbara spoke Medina Arabic. Their illiberal town speech resembles the Syrian, but is more full and round, with some sound of ingenuous Arabian words: the tanwîn is not heard at Kheybar. I thought the Nejûmy spoke worst among them all; it might be he had learned of his father, a stranger, or that such was the (Hejâz) speech of his Harb village: his brother spoke better. Medina, besides her motley (now half Indian) population, is in some quarters a truly Arabian town; there is much in her of the Arabian spirit: every year some Arabians settle there, and I have met with Medina citizens who spoke nearly as the upland Arabians.

I was his captive, and mornings and evenings must present myself before Abdullah. The village governor oppressed me with cups of coffee, and his official chibûk, offered with comely smiles of his black visage; until the skeleton three days' hospitality was ended. The soldiery were lodged in free quarters at Kheybar, where are many empty houses which the owners let out in the summer months to the salesmen who arrive then from Medina. Abdullah was lodged in one of the better houses, the house of a black widow woman, whose prudent and beneficent humour was very honourably spoken of in the country If any marketing nomads dismounted at her door, she received them bountifully; if any in the village were in want, and she heard of it, she would send somewhat. Freely she lent her large dwelling, for she was a loyal woman who thought it reason to give place to the officer of the Dowla. Although a comely person in her early middle age, yet she constantly refused to take another mate, saying, 'She was but the guardian of the inheritance for her two sons.' She already provided to give them wives in the next years. The Kheybar custom is to mortgage certain palm-yards for the bride-money; but thus the soil (which cannot bring forth an excessive usury) not seldom slips, in the end, quite out of the owner's hands. Therefore this honest negro wife imagined new and better ways: she frankly sold two béleds, and rode down with the price to Medina; and bought a young Galla maiden, well disposed and gracious, for her elder son's wife: and she would nourish the girl as a daughter until they should both be of the age of marriage. The Kheyâbara are wont to match with the (black) daughters of their village; but the Galla women might be beloved even by white men.

Abdullah once called me to supper: he had a good Medina mess of goat's flesh and french-beans. When we rose he smiled to those about him and boasted "*Hàg Ullah!* 'it is God's truth,'

seeing Khalîl has eaten this morsel with me, I could not devise any evil against him!" Another time I came up weary in the afternoon, when the soldiery had already drunk their coffee and departed; yet finding a little in the pot I set it on the coals, and poured out and sipped it.—Abdullah, who sat there with one or two more, exclaimed, "When I see Khalîl drink only that cup, wellah I cannot find it in my heart to wish him evil:"—this was the half-humane black hypocrite!

The Nejûmy, who—since a white man is the black people's "uncle"—was called in the town *Amm Mohammed*, did not forget me; one forenoon I heard his pleasant voice at the stair head: "*Sheykh Khalîl, sheykh Khalîl, hŷ!* come, I want thee." He led me to his house, which was in the next street, at the end of a dark passage, from whence we mounted to his suffa. The light, *eth-thów*, entered the dwelling room at two small casements made high upon the clay wall, and by the open ladder-trap to the roof: it was bare and rude.—"Sit down, sheykh Khalîl, this is my poor place, said he; we live here like the Beduw, but the Lord be praised, very much at our ease, and with plenty of all things:" Amm Mohammed was dwelling here as a trader. A Bishr woman was his housewife; and she made us an excellent dish of moist girdle-cakes, *gors*, sopped in butter and wild honey. "This honey comes to me, said he, from the Beduw, in my buying and selling, and I have friends among them who bring it me from the mountains." The fat and the sweet [in the Hebrew Scriptures—where the fat of beasts is forbidden to be eaten—Fat things, milk and honey, or butter and honey, oil olive and honey] are, they think, all-cure; they comfort the health of the weak-dieted. There is a tribe of savage men upon the wide *Jebel Rodwa* (before Yanba), who "are very long lived and of marvellous vigour in their extreme age; and that is (say the Arabs) because they are nourished of venison (el-bedûn) and wild honey." When we had eaten, "I and thou are now brethren, said the good man; and, sheykh Khalîl, what time thou art hungry come hither to eat, and this house is now as thine own: undo the door and come upstairs, and if I am not within say to this woman, thou wouldst eat dates or a cake of bread, and she will make ready for thee." He told me that at first the negro villagers had looked upon me as a soldier of the Dowla; but he said to them, 'Nay, for were the stranger a soldier he had gone to alight at the Siruân's or else at my beyt.' When, the day after, they began to know me, there had been a sort of panic terror among the black people. 'I was *sâhar*, they said, a warlock, come to bewitch their village': and the hareem said "Oh! look! how red he is!"

Amm Mohammed: "This is a feast day (*Aŷd eth-thahîa*), shall we now go and visit the acquaintance?"—We went from house to house of his village friends: but none of them, in their high and holy day, had slain any head of cattle,—they are reputed niggards; yet in every household where we came a mess was set before us of girdle-bread sopped in samn. "I warn thee, sheykh Khalîl, said my friend, we must eat thus twenty times before it is evening."

"In these days, whilst we are sending to Medina, said Abdullah the Siruân, thou canst cure the sick soldiery; we have two at *Umm Kîda*, another is here. Sirûr, and you, Sâlem, go with him, take your arms, and let Khalîl see Muharram."—"I cannot walk far."—"It is but the distance of a gunshot from the *Sefsâfa*."

—We came thither and descended behind the figgera, into another valley *W. es-Sillima*, named thus because in the upper parts there is much wild growth of *slîm* acacia trees. The eyes of the Aarab distinguish four kinds of the desert thorns: *tólh* (the gum-acacia), *sámmara*, *sillima* and *siâla;* the leaves of them all are like, but the growth is diverse. The desert smiths cut tólh timber for their wood work, it is heavy and tough; the other kinds are too brittle to serve them. The sámmara is good for firewood; it is sweet-smelling, and burns with a clear heat leaving little ash, and the last night's embers are found alive in the morning. They have boasted to me of this good fuel,—"We believe that the Lord has given you many things in your plentiful countries, but surely ye have not there the sámmara!" W. Sillima descends from the Harra beyond the trachytic mount Atwa, and gives below the basalt headland *Khusshm es-Sefsâfa* into *W. Zeydîeh*, the valley of the greater Kheybar village and the antique citadel. W. Sillima is here a rusty fen, white with the salt-warp, summakha, exhaling a sickly odour and partly overgrown with sharp rushes, *el-girt*, which stab the shanks of unwary passengers.—Such is, to the white man, the deadly aspect of all the valley-grounds of Kheybar!

If you question with the villagers, seeing so much waste bottom and barrenness about them, they answer, "There is more already upon our hands than we may labour." The summakha soil, which is not the worst, can be cured, if for two or three seasons the infected salt-crusts be pared with the spade: then the brackish land may be sowed, and every year it will become sweeter. A glaze of salt is seen upon the small clay bottoms in the Harra; yet of the many springs of Kheybar,

which are warm and with some smack of sulphur, there is not one brackish: they rise between certain underlying clays and the basalt, which is fifty feet thick, at the edge of the figgera. The large Kheybar valleys lie together, like a palm leaf, in the Harra border: they are gashes in the lava-field—in what manner formed it were not easy to conjecture—to the shallow clays beneath. Where an underlying (sandstone) rock comes to light it is seen scaly (burned) and discoloured.

—We came up by walled ways through palm grounds and over their brook, to the village Umm Kîda: this is Jériat W. Aly. The site, upon the high wady-bank of basalt, is ancient, and more open and cheerful, and in a better air than the home village. We ascended near the gateway to a suffa, which was the soldiers' quarters; the men's arms hanged at the walls, and upon the floor I saw three pallets.—The Turkish comrades bade us welcome in the hard manner of strangers serving abroad at wages, and tendered their chibûks. Two of them were those pale faces, which I had first seen in Kheybar; the third was *Mohammed*, a Kurdy, from some town near *Tiflis* (in Russian Armenia). Muharram was a tall extenuated man, and plainly European. He had worn out forty years in military service in the Hejâz, about Medina and Mecca, and never the better: I asked him where was his *fustân?* He answered smiling, with half a sigh, "There was a time when we wore the petticoat, and many of the Arnaût were prosperous men at Medina; but now they are dispersed and dead." He wore yet his large tasseled red bonnet, which seemed some glorious thing in the rusty misery of Kheybar! His strength failed him here, the fever returned upon him: I gave him rhubarb in minute doses, and quinine. * * *

* * * The guest in the Arabic countries sees the good disposition of his host, after three days, turned as the backside of a garment.—Each morning, after I had presented myself to the village tyrant at the kahwa, I went to breathe the air upon the figgera above the Sefsâfa. I might sit there in the winter sun, without the deadly damps of the valley, to meditate my time away; and read the barometer unespied, and survey the site of Kheybar, and the brick-red and purple-hued distance of mountains in the immense Arabian landscape beyond. One day having transcribed my late readings of the aneroid, I cast down the old papers, and, lest the wind should betray me, laid stones on them: but my vision never was good, and there were eyes that watched me, though I saw no man. As I walked

there another day a man upon a house-top, at Umm Kîda, fired his gun at me. The morning after, seeing two men approach with their matchlocks, I returned to the village: and found Abdullah sitting with malevolent looks. "What is this, he said, that I hear of thee?—children of Umm Kîda saw you bury papers, I know not what! They have taken them up, and carried them to the hamlet, where all the people were troubled; and a sheykh, a trusty man, has been over here to complain to me. What were the papers? [in their belief written full of enchantments:]—and now the sheykhs have solemnly burned them." Besides a Beduwy had been to Abdullah accusing the Nasrâny 'that he saw me sitting upon the Harra with a paper in my hand'.

Abdullah told me, that as I returned yesterday, by the path, through the plantations, two young men of Umm Kîda sat behind the clay walling with their matchlocks ready, and disputed whether they should take my life; and said one to the other, "Let me alone, and I will shoot at him:" but his fellow answered, "Not now, until we see further; for if his blood were shed we know not whom it might hurt." *Abdullah:* "What hast thou done, Khalîl? what is this that I hear of thee? The chief persons come to me accusing thee! and I do tell thee the truth, this people is no more well-minded towards thee. Observe that which I say to thee, and go no more beyond the gates of the village;—I say go not! I may protect thee in the village, in the daytime: by night go not out of thy chamber, lest some evil befall thee; and the blame be laid upon me. For Ullah knoweth—and here the malevolent fanaticism kindled in his eyes—who is there might come upon thee with his knife!—a stroke, Khalîl, and thou art dead! But the slayer was not seen, and the truth of it might never be known. Only in the day visit thine acquaintance, and sit in friendly houses. I have said go not beyond the gates; but if thou pass them, and thou art one day slain, then am I clean of it! Canst thou look through walling? a shot from behind some of their (clay) walls may take thy life; there are some here who would do it, and that as lightly as they shoot at crows, because thou art an alien, and now they have taken thee for an enemy; and that they have not done it hitherto, wellah it was for my sake." * * *

* * * At first he [Amm Mohammed] called me often to eat with him; then seeing me bare of necessary things (Abdullah had now my purse) he took me altogether to his house to live with him, in the daytime. Some evenings we went abroad,—

'*nedowwer* (said he,) *el-haky wa el-káhwa,*—seeking pleasant chat and coffee', to friendly houses. At night, since his home was but an upper chamber, I withdrew to sleep in Amân's suffa. At each new sunrising I returned to him: after his prayers we breakfasted, and when the winter sun began to cast a little golden heat, taking up our tools, a crowbar, a spade and a basket, we went forth to an orchard of his; and all this was devised by Mohammed, that I might not be divided from him. He carried also (for my sake) his trusty sword, and issuing from the sordid village I breathed a free air, and found some respite in his happy company, in the midst of many apprehensions.

Amm Mohammed set himself to open a water-pit in a palm ground of his next the troops' summer quarters; the ground-water lies about a spade deep in the valley bottom of Kheybar, but the soil rising there and shallowing out under the figgera, he must break down an arm's length through massy basalt. We passed the days in this idle business: because he saw his guest full of weariness he was uneasy when in my turn I took up the bar. "Sit we down, sheykh Khalîl, a breathing while! *nésma:* nay, why make earnest matter of that which is but our pastime, or what haste is there so all be ended before the summer?"

A good crowbar is worth at Kheybar five reals; their (Medina) *husbandmen's-tools are fetched from the coast.* The upper shells of basalt were easy to be broken through: but next lies the massy (crystalline) rock, which must be riven and rent up by force of arms; and doubtless all the old spring-heads of Kheybar have been opened thus!—Seldom at this season there arrived a hubt, or company of marketing nomads: then his wife or son called home Amm Mohammed, and the good man returned to the village to traffic with them.

Amm Mohammed—endowed with an extraordinary eyesight—was more than any in this country, a hunter. Sometimes, when he felt himself enfeebled by this winter's (famine) diet of bare millet, he would sally, soon after the cold midnight, in his bare shirt, carrying but his matchlock and his sandals with him: and he was far off, upon some high place in the Harra, by the day dawning, from whence he might see over the wide vulcanic country. When on the morrow I missed the good man, I sat still in his suffa, full of misgiving till his coming home again; and that was near mid-day. Only two or three days of autumn rain had fallen hereabout, and the new blade was hardly seen to spring; the gazelles and the wild goats had forsaken this side of the Harra: Amm Mohammed there-

fore found nothing.—At Kheybar they name the stalker of great ground game *gennàs: seyàd* is the light hunter with hawk and hound, to take the desert hare.

He led me with him sometime upon the Harra, to see certain ancient inscriptions;—they were in Kufic, scored upon the basalt rock, and full of *Ullah* and *Mohammed.* Many old Arabic inscriptions may be seen upon the scaly (sandstone) rocks, which rise in the valley, half an hour below the place. I found no more of heathen Arabic than two or three inscriptions, each of a few letters. They are scored upon a terrace of basalt, under the Khusshm es-Sefsáfa, with images of animals: I found the wild ox, but not the elephant, the giraffe, and other great beasts of the African continent, which Amân told me he had seen there. * * *

(*Doughty describes the ruined village el-Gereych, and the Húsn, or citadel rock. The villagers, and their ancient partnership in the soil with the Beduins. The Medina soldiery.*)

* * * In the third week of my being in this captivity at Kheybar, the slave-spirited Abdullah wrote to the Pasha of Medina. Since the village governor knew no letters, the black sheykh Sâlih was his scrivener, and wrote after him: "Upon such a day of the last month, when the gates of Kheybar were opened in the morning, we found a stranger without, waiting to enter. He told us that a Beduwy, with whom he arrived in the night, had left him there and departed. When we asked him what man he was? he answered 'an Engleysy'; and he acknowledged himself to be a Nasrâny. And I, not knowing what there might be in this matter have put the stranger in ward, and have seized his baggage, in which we have found some books and a paper from Ibn Rashîd. So we remain in your Lordship's obedience, humbly awaiting the commandments of your good Lordship."—"Now well, said Abdullah; and seal it, Sâlih. Hast thou heard this that I have written, Khalîl?"—"Write only the truth. When was I found at your gates? I rode openly into Kheybar."—"Nay, but I must write thus, or the

Pasha might lay a blame upon me and say, 'Why didst thou suffer him to enter?'—That Heteymy lodged in the place all night, and he was a gomâny! also his thelûl lay in the street, and I did not apprehend him:—Oh God! where was then my wit? I might [the thief murmured] have taken his dromedary! Listen, everyone of you here present! for the time to come, ye are to warn me when any strangers arrive; that if there be anything against them, they may be arrested immediately."

Abdullah had in these days seized the cow of an orphan,—for which all the people abhorred him—a poor minor without defence, that he might drink her milk himself: so he wrote another letter to the Pasha, "I have sequestered a cow for arrears of taxes, and will send her unto your lordship; the beast is worth fifteen reals at Kheybar, and might be sold for fifty at el-Medina." In a third paper he gave up his account of the village tithing to the Dowla: all the government exactions at Kheybar were together 3600 reals. [For this a regiment of soldiers must march every year to (their deaths at) Kheybar!] Abdullah's men being not fully a score were reckoned in his paysheet at forty. If any man died, he drew the deceased's salary himself, to the end of his term of service. Once every year he will be called to muster his asâkar; but then with some easy deceit, as by hiring or compelling certain of the village, and clothing them for a day or two, he may satisfy the easy passing over of his higher officers; who full of guilty bribes themselves, look lightly upon other men's criminal cases. Abdullah added a postscript. "It may please your honour to have in remembrance the poor askars that are hungry and naked, and they are looking humbly unto your good Lordship for some relief." In thirty and two months they had not been paid!—what wonder though such wretches, defrauded by the Ottoman government, become robbers! Now they lifted up their weary hearts to God and the Pasha, that a new *khúsna*, or 'paymaster's chest of treasure', from Stambûl might be speedily heard of at el-Medina. These were years of wasting warfare in Europe; of which the rumour was heard confusedly at this unprofitable distance. So Abdullah sealed his letters, which had cost him and his empressed clerk three days' labour, until their black temples ached again.

These were days for me sooner of dying than of life; and the felonous Abdullah made no speed to deliver me. The government affairs of the village were treated-of over cups of coffee; and had Sâlih not arrived betimes, Abdullah sent for him, with authority. The unhappy sheykh with a leg short came then in haste; and the knocking of his staff might be heard through the

length of the street, whilst the audience sat in silence, and the angry blood seemed to boil in the black visage of Abdullah. When he came up, 'Why wast thou not here ere this, sheykh Sâlih?' he would say, in a voice which made the old man tremble; Sâlih answered nothing, only rattling his inkstand he began to pluck out his reed pens. The village sheykh had no leisure now to look to his own affairs; and for all this pain he received yearly from the government of Medina the solemn mockery of a scarlet mantle: but his lot was now cast in with the Dowla, which he had welcomed; and he might lose all, and were even in danger of his head, if Ibn Rashîd entered again.

It is the custom of these Orientals, to sit all day in their coffee halls, with only a resting-while at noon. To pass the daylight hours withdrawn from the common converse of men were in their eyes unmanly; and they look for no reasonable fellowship with the hareem. Women are for the house-service; and only when his long day is past, will the householder think it time to re-enter to them. Abdullah drank coffee and tobacco in his soldiers' kahwa; where it often pleased him to entertain his company with tales of his old prowess and prosperity at Medina: and in his mouth was that round kind of utterance of the Arabic coffee-drinkers, with election of words, and dropping with the sap of human life. Their understanding is like the moon, full upon this side of shining shallow light; but all is dimness and deadness upon the side of science. He told us what a gallant horseman he had been,—he was wont to toss a javelin to the height, wellah, of the minarets in Medina; and how he went like a gentleman in the city, and made his daily devout prayers in the *háram;* nor might he ever be used to the rudeness of thelûl riding, because nature had shaped him a gentle cavalier. He had ridden once in an expedition almost to el-Héjr; and as they returned he found an hamlet upon a mountain, whose inhabitants till that day, wellah, had not seen strangers. He had met with wild men, when he rode to Yanba,—that was upon the mountain Rodwa; those hill-folk [Jeheyna] besides a cotton loin-cloth, go naked. One of them an ancient, nearly ninety years of age, ran on before his horse, leaping like a wild goat among the rocks; and that only of his good will, to be the stranger's guide. He boasted he had bought broken horses for little silver, and sold them soon for much; so fortunate were his stars at Medina. In the city he had a chest four cubits long; a cubit deep and wide; and in his best time it was full of reals, and lightly as they came to his hand, he spent them again. He had a Galla slave-lad at Medina who went gaily clad, and had

sweetmeats and money, so that he wondered; but upon a day, his infamy being known, Abdullah drew a sword and pursued his bondsman in the street and wounded him, and sold him the day after to one of his lovers, for five reals —It seems that amongst them a householder may maim or even slay his bond-servant in his anger and go unpunished, and the law is silent; for as Moses said, HE IS HIS CHATTEL. * * *

* * * The Kheyâbara inured to the short tyranny of the Beduins were not broken to this daily yoke of the Dowla. They had no longer sanctuary in their own houses, for Abdullah summoned them from their hearths at his list; their hareem were beaten before their faces;—and now his imposition of firewood! Abdullah sent for the chief murmurers of the village; and looking gallantly, he sought with the unctuous words of Turkish governors to persuade them. "Are not the soldiers quartered, by order of the Dowla, upon you in this village? and I say, sirs, they look unto you for their fuel,—what else should maintain this kahwa fire? which is for the honour of Kheybar, and where ye be all welcome. Listen!—under his smiles he looked dangerous, and spoke this proverb which startled me:—the military authority is what? *It is like a stone, whereupon if anyone fall he will be broken, but upon whom the Dowla shall fall he will be broken in pieces.* I speak to you as a friend, *the Dowla has a mouth gaping wide* [it is a criminal government which devours the subject people], and that cries evermore *hât-hât-hât*, give! give!—And what is this? O ye the Kheyâbara, I am mild heretofore; I have well deserved of you: but if ye provoke me to lay upon you other burdens, ye shall see, and I will show it you! It had been better for you that you had not complained for the wood; for now I think to tax your growing tobacco.—I have reckoned that taking one field in eight, I shall raise from Kheybar a thousand reals, and this I have left to you free hitherto. And whatsoever more I may lay upon you, trust me Sirs it will be right well received; and for such I shall be highly commended at Medina."

Kheybar is three sheykh's sûks.—*Atewy*, a sturdy carl, chief of the upper sûk under the Húsn, answered for himself and his, that they would no longer give the wood.' Abdullah sent for him; but Atewy would not come. Abdullah imprisoned two of Atewy's men: Atewy said it should not be so; and the men of his sûk caught up bucklers and cutlasses, and swore to break up the door and release them. Half of the Ageyl askars at Kheybar could not, for sickness, bear the weight of their

weapons; and the strong negroes, when their blood was moved, contemned the Siruân's pitiful band of feeble wretches. Abdullah sent out his bully Sirûr, with the big brazen voice, to threaten the rioters: but the Galla coward was amazed at their settled countenance, and I saw him sneak home to Abdullah; who hearing that the town was rising, said to the father of his village housewife, "And wilt thou also forsake me?" The man answered him, "My head is with thy head!"

Abdullah who had often vaunted his forwardness to the death, in any quarrel of the Dowla, now called his men to arm; he took down his pair of horseman's pistols from the wall, with the ferocity of the Turkish service, and descended to the street; determined 'to persuade the rioters, and if no wellah he would shed blood.'—He found the negroes' servile heat somewhat abated: and since they could not contend with 'the Dowla', they behaved themselves peaceably: Abdullah also promised them to release the captives.

Abdullah re-entered the kahwa,—and again he summoned Atewy; who came now,—and beginning some homely excuses, "Well, they cared not, he said, though they gave a little wood, for Abdullah's sake, only they would not be compelled." Abdullah, turning to me, said "*Wheu!* now hast thou seen, Khalîl, what sheytâns are the Kheyâbara! and wast thou not afraid in this hurly-burly? I am at Kheybar for the Dowlat and these soldiers are under me; but where wert thou to-day, if I had not been here?"—"My host's roof had sheltered me, and after that the good will of the people."—'Now let the Kheyâbara, he cried, see to it, and make him no more turmoils; or by Ullah he would draw on his boots and ride to Medina! and the Pasha may send you another governor, not easy as I am, but one that will break your backs and devour you: and as for me, wellah, I shall go home with joy to mine own house and children.' * * *

* * * Abdullah, who knew the simple properties of numbers, told them upon his fingers in tens; but could not easily keep the count, through his broken reckoning, rising to thousands.—And devising to deliver a Turkish bill of his stewardship, he said, with a fraudulent smile; 'We may be silent upon such and such little matters, that if the Pasha should find a fault in our numbers, we may still have somewhat in hand wherewith to amend it. The unlettered governor made up these dispatches in the public ear, and turning often to his audience he enquired, 'Did they approve him, Sirs?' and only in some very privy matter he went up with sheykh Sâlih to indite upon his house-

terrace. Abdullah hired Dakhîl (not the Menhel), one of the best of the black villagers, to carry his government budget, for four reals, to Medina. Dakhîl, who only at Kheybar, besides the Nejûmy, was a hunter, fared on foot: and because of the danger of the way he went clad (though it was mid-winter) in an old (calico) tunic; he left his upper garment behind him.

Many heavy days must pass over my life at Kheybar, until Dakhîl's coming again; the black people meanwhile looked with doubt and evil meaning upon the Nasrâny,—because the Pasha might send word to put me to death. Felonous were the Turkish looks of the sot Abdullah, whose robber's mind seemed to be suspended betwixt his sanguinary fanaticism and the dread remembrance of Jidda and Damascus: the brutal Sirûr was his privy counsellor.—Gallas have often an extreme hatred of this name, Nasrâny: it may be because their border tribes are in perpetual warfare with the Abyssinian Christians.

Abdullah had another counsellor, whom he called his 'uncle, —*Aly*, the religious sheykh, crier to prayers, and the village schoolmaster. Looking upon Aly's mannikin visage, full of strange variance, I thought he might be a little lunatic:—of this deformed rankling complexion, and miserable and curious humour, are all their worst fanatics I enquired of Amm Mohammed; and he remembered that Aly's mother had died out of her mind. Aly was continually breathing in the ass's ears of Abdullah that the Nasrâny was *adu ed-dîn*, 'enemy of the faith;' and 'it was due to the Lord (said he) that I should perish by the sword of the Moslemîn. Let Abdullah kill me! cries the ape-face; and if it were he durst not himself, he might suffer the thing to be done. And if there came any hurt of it, yet faithful men before all things must observe their duty to Ullah.'—The worst was that the village sheykh Sâlih, otherwise an elder of prudent counsel, put-to his word that Aly had reason!

The Nejûmy hearing of the counsels of Abdullah cared not to dissemble his disdain. He said of Aly, "The hound, the slave! and all the value of him [accounting him in his contempt a bondman] is ten reals: and as for the covetous fool and very ass Abdullah, the father of him bought the dam of him for fifty reals!"—But their example heartened the baser spirits of the village, and I heard again they had threatened to shoot at the kafir, as I walked in the (walled) paths of their plantations. Amm Mohammed therefore went no more abroad, when we were together, without his good sword. And despising the black villagers he said, "They are apes, and not children of Adam; Oh! which of them durst meddle in my matter? were

it only of a dog or a chicken in my house! But sheykh Khalîl eats with me every day in one dish." The strong man added, 'He would cut him in twain who laid an hand on Khalîl; and if any of them durst sprinkle Khalîl with water, he would sprinkle him with his blood!'

Abdullah, when we sat with him, smiled with all his Turkish smiles upon the Nejûmy; and Amm Mohammed smiled as good to his black face again. "But (quoth he) let no man think that I am afraid of the Dowla, nor of sixty Dowlas; for I may say, Abdullah, as once said the ostrich to the Beduwy, 'If thou come to take camels, am I not a bird? but comest thou hither a-fowling, behold, Sir! I am a camel.' So if the Aarab trouble me I am a Dowlâny, a citizen of the illustrious Medina, —where I may bear my sword in the streets [which may only officers and any visiting Beduw], because I have served the Dowla. And, if it go hard with me upon the side of the Dowla, I am *Harby*, and may betake me to the *Ferrâ* (of the Beny Amr); that is my mother's village, in the mountains [upon the middle *derb*] between the Harameyn: there I have a patrimony and a house. The people of the Ferrâ are my cousins, and there is no Dowla can fetch me from thence, neither do we know the Dowla; for the entry is strait as a gateway in the jebel, so that three men might keep it against a multitude."— And thus the Nejûmy defended my solitary part, these days and weeks and months at Kheybar;—one man against a thousand! Yet dwelling in the midst of barking tongues, with whom he must continue to live, his honest heart must sometimes quail, (which was of supple temper, as in all the nomad blood). And so far he gave in to the popular humour that certain times, in the eyes of the people, he affected to shun me: for they cried out daily upon him, that he harboured the Nasrâny!—"Ah! Khalîl, he said to me, thou canst not imagine all their malice!"

Neither was this the first time that Mohammed en-Nejûmy had favoured strangers in their trouble.—A Medina tradesman was stripped and wounded in the wilderness as he journeyed to Kheybar; and he arrived naked. The black villagers are inhospitable; and the Medina citizen, sitting on the public benches, waited in vain that some householder would call him. At last Ahmed went by; and the stranger, seeing a white man,—one that (in this country) must needs be a fellow citizen of Medina, said to him, "What shall I do, my townsman? of whom might I borrow a few reals in this place, and buy myself clothing?" *Ahmed:* "At the street's end yonder is sitting a tall white man! ask him:"—that was Mohammed.—'Ah! Sir, said the poor

tradesman, finding him; thou art so swarthy, that I had well nigh mistaken thee for a Beduwy!" Amm Mohammed led him kindly to his house and clothed him: and the wounded man sojourned with his benefactor and Ahmed two or three months, until they could send him to Medina. "And now when I come there, and he hears that I am in the city, said Amm Mohammed, he brings me home, and makes feast and rejoicing."—This human piety of the man was his thank-offering to the good and merciful Providence, that had prospered him and forgiven him the ignorances of his youth!

Another year,—it was in the time of Ibn Rashîd's government—when the Nejûmy was buying and selling dates and cotton clothing in the harvest-market at Kheybar, some Annezy men came one day haling a naked wretch, with a cord about his neck, through the village street: it was an Heteymy; and the Beduins cried furiously against him, that he had withheld the khûwa, ten reals! and they brought him to see if any man in Kheybar, as he professed to them, would pay for him; and if no, they would draw him out of the town and kill him. The poor soul pleaded for himself, "The Nejûmy will redeem me:" so they came on to the Rahabba, where was at that time Mohammed's lodging, and the Heteymy called loudly upon him. Mohammed saw him to be some man whom he knew not: yet he said to the Annezy, "Loose him."—"We will not let him go, unless we have ten reals for him."—"But I say, loose him, for my sake."—"We will not loose him."—"Then go up Ahmed, and bring me ten reals from the box." "I gave them the money, said Mohammed, and they released the Heteymy. I clothed him, and gave him a waterskin, and dates and flour for the journey, and let him go. A week later the poor man returned with ten reals, and driving a fat sheep for me."

Mohammed had learned (of a neighbour) at Medina to be a gunsmith, and in his hands was more than the Arabian ingenuity; his humanity was ever ready. A Bedûwy in the fruit harvest was bearing a sack of dates upon Mohammed's stairs; his foot slipped, and the man had a leg broken. Mohammed, with no more than his natural wit, which they call *háwas*, set the bone, and took care of him until he recovered; and now the nomad every year brings him a thankoffering of his samn and dried milk. Mohammed, another time, found one wounded and bleeding to death: he sewed together the lips of his wound with silken threads, and gave him a hot infusion of *saffron* to drink, the quantity of a fenjeyn, two or three ounces, which he tells me *will stay all hæmorrhages*. The bleeding ceased, and the man recovered.

CHAPTER II

THE MEDINA LIFE AT KHEYBAR

Amm Mohammed's father was a Kurdy of Upper Syria, from the village Beylàn, near Antioch (where their family yet remain); their name is in that language *Yelduz*, in Arabic Nejûmy, [of *nejm*, star]. The old Nejûmy was purveyor in Medina to the Bashy Bazûk. He brought up his provision convoys himself. by the dangerous passage from Yanbâ: the good man had wedded an Harb woman, and this delivered him from their nation; moreover he was known upon the road, for his manly hospitable humour, to all the Beduw. He received, for his goods, the soldier's bills on their pay (ever in arrear), with some abatement; which paper he paid to his merchants at the current rate. And he became a substantial trader in the Holy City.

He was a stern soldier and severe father; and dying he left to his three sons, who were Bashy Bazûk troopers, no more than the weapons in their right hands and the horses;—he had six or eight Syrian hackneys in his stable. He left them in the service of the Dowla, and bade them be valiant: he said that this might well suffice them in the world. All his goods and the house he gave to their mother, besides a maintenance to the other women; and he appointed a near kinsman. to defend her from any recourse against her of his sons.—The horses they sold, and the price was soon wasted in riot by Mohammed, the elder of the young brethren: and then, to replenish his purse, he fell to the last unthrift of gaming. And having thus in a short novelty misspent himself, his time and his substance, he found himself bare: and he had made his brethren poor.

When the Bashy Bazûk were disbanded, Mohammed and Ahmed took up a humble service; they became dustmen of the temple, and carried out the daily sweeping upon asses, for which they had eightpence daily wages. Besides they hired themselves as journeymen, at sixpence, to trim the palms, to water the soil, to

dig, to build walls in the orchards. Weary at length of his illiberal tasks, Mohammed turned to his father's old friends, and borrowed of them an hundred reals. He became now a salesman of cotton wares in the sûk; but the daily gain was too little to maintain him; and in the end he was behind the hand more than four hundred reals.

With the few crowns which remained in his bag he bought a broken mill-horse, and went with her to Kheybar; where the beast browsing (without cost to him) in the wet valleys, was bye and bye healed; and he sold her for the double in Medina. Then he bought a cow at Kheybar, and he sold his cow in the city for double the money. And so going and coming, and beginning to prosper at Kheybar, he was not long after master of a cow, a horse, and a slave; which he sold in like manner, and more after them:—and he became a dealer in clothing and dates in the summer market at Kheybar. When in time he saw himself increased, he paid off two hundred reals of his old indebtedness. Twelve years he had been in this prosperity, and was now chief of the autumn salesmen (from Medina), and settled at Kheybar: for he had dwelt before partly at el-Hâyat and in Medina.

The year after the entering of the Dowla, Ahmed came to live with him. He could not thrive in the Holy City; where passing his time in the coffee houses, and making smoke of his little silver, he was fallen so low that Mohammed sent the real which paid for his brother's riding, in a returning hubt, to Kheybar; —where arriving in great languor he could but say, 'His consolation was, that his good brother should bury him!'—Mohammed, with the advantage of his summer trading, purchased every year (the villagers' right in) a béled for forty or fifty reals. He had besides three houses, bought with his money, and a mare worth sixty reals. His kine were seven, and when they had calved, he would sell some, and restore one hundred reals more to his old creditors. A few goats taken up years ago in his traffic with the nomads, were become a troop; an Heteymy client kept them with his own in the khâla. Also his brother had prospered: "See, said Mohammed, he lives in his own house! Ahmed is now a welfaring trader, and has bought himself a béled or two." * * *

* * * Mohammed, though so worthy a man and amiable, was a soldier in his own household. When I blamed him he said, "I snib my wife because a woman must be kept in subjection, for else they will begin to despise their husbands." He chided

every hour his patient and diligent Beduwîa as *mclaunat ej-jins*, 'of cursed kind.' He had a mind to take another wife more than this to his liking; for, he said, she was not fair; and in hope of more offspring, though she had thrice borne him children in four or five years,—but two were dead in the sickly air of Kheybar: "a wife, quoth he, should be come of good kin, and be liberal." Son and housewife, he chid them continually; only to his guest, Amm Mohammed was a mild Arabian. Once I saw him—these are the uncivil manners of the town—rise to strike his son! The Beduwîa ran between them to shelter her step-son, though to her the lad was not kind. I caught the Nejûmy's arm, yet his force bruised the poor woman;—and "wellah, she said, smiling in her tears to see the tempest abated, thy hand Mohammed is heavy, and I think has broken some of my bones." Haseyn bore at all times his father's hard usage with an honest submission.

We passed-by one day where Haseyn ploughed a field, and, when I praised the son's diligence, Mohammed smiled; but in that remembering his hard custom he said, "Nay, he is idle, he will play with the lads of the village and go a gunning."—Each morning when Haseyn returned to his father's suffa, his father began his chiding: "What! thou good-for-nothing one, should a young man lie and daze till the sun rise over him?" Hardly then his father suffered him to sit down a moment, to swallow the few dates in his hand; but he rated him forth to his labour, to keep cows in the *Hálhal*, to dig, to plough, to bring in the ass, to seek his father's strayed mare, to go about the irrigation. Week, month and year, there was no day when Haseyn might sit at home for an hour; but he must ever avoid out of his father's sight. Sometimes Mohammed sent him out, before the light, fasting, far over the Harra, with some of the village, for wood; and the lad returned to break his fast at mid-afternoon. If any day his father found his son in the village before the sun was set, he pursued him with outrageous words, in the public hearing; "Graceless! why come home so soon? (or, why camest thou not sooner?) Ha! stand not, *thôr!* steer, ox, to gape upon me,—*enhaj!* remove out of my sight—thou canst run fast to play; now, *irkud! ijrî!* run about thy business. Is it to such as thee I should give a wife to-year?" *Haseyn:* "What wouldst thou have me to do, father?"—"Out of my sight, *kòr!* Ullah punish that face!" and he would vomit after him such ordures of the lips (from the sink of the soldiers' quarters at Medina), *akerût*, *kharra*, *térras*, or he dismissed his son with *laanat Ullah aleyk*, 'God's curse be with thee.' Haseyn returned to the house, to sup,

little before nightfall. Then his father would cry: "Ha! unthrift, thou hast done nothing to-day but play in the Hálhal! —he stares upon me like an ox, *bákr!*"—"Nay but father I have done as thou badest me."—"Durst thou answer me, chicken! now make haste to eat thy supper, sirra, and begone." Haseyn, a lad under age, ate not with his father and the guest; but after them of that which remained, with his father's jâra, whom he called, in their manner, his mother's sister, *khâlaty*.

Doubtless Mohammed had loved Haseyn, whilst he was still a child, with the feminine affection of the Arabs; and now he thought by hardness, to make his son better. But his harsh dealing and cries in the street made the good man to be spoken against in the negro village; and for this there was some little coldness betwixt him and his brother Ahmed. But the citizen Ahmed was likewise a chider and striker, and for such his Kheybar wife, Mohammed's housewife's sister, had forsaken him: he had a town wife at Medina. Why, I asked, was she not here to keep his house? *Ahmed:* "I bring my wife to inhabit here! only these blacks can live at Kheybar, or else, we had taken it from them long ago!" Ahmed's children died in their youth, and he was unmindful of them: "Ahmed has no feeling heart," said his brother Mohammed. I counselled Amm Mohammed to have a better care for his son's health, and let him be taught letters. "Ay, said his father, I would that he may be able to read in the koran, against the time of his marriage, for *then he ought to begin to say his prayers* (like a man)."

'Ahmed he would say is half-witted, for he spends all that ever he may get in his buying and selling, for kahwa and dokhân. Mohammed [in such he resembled the smiths' caste] used neither. "Is that a wise man, he jested, who will drink coffee and tan his own bowels?" Yet Ahmed must remember, amongst his brother's kindness, that the same was he who had made him bare in the beginning: even now the blameworthy brother's guilts were visited upon his head, and the generous sinner went scatheless!—Mohammed, wallowing in the riot of his ignorant youth at Medina, was requited with the evil which was sown by the enemy of mankind. Years after he cured himself with a violent specific, he called it in Arabic "rats' bane", which had loosened his teeth; a piece of it that Mohammed showed me was red lead. Though his strong nature resisted so many evils and the malignity of the Kheybar fevers, the cruel malady (only made inert) remained in him with blackness of the great joints. And Ahmed living with him

at Kheybar and extending the indigent hand to his brother's mess, received from Mohammed's beneficent hand the contagion which had wasted him from the state of an hale man to his present infirmity of body.

The rude negro villagers resorted to Ahmed, to drink coffee and hear his city wisdom; and he bore it very impatiently that his brother named him mejnûn in the town. "Sheykh Khalîl, he said to me, how lookest thou upon sheykh Mohammed?" "I have not found a better man in all."—"But he is fond and childish." When Ahmed sickened to death in the last pestilence Mohammed brought a bull to the door, and vowed a vow to slaughter him, if the Lord would restore his brother. Ahmed recovered: and then Mohammed killed the bull, his thank-offering, and divided the flesh to their friends;—and it was much for a poor man! In these days Mohammed killed his yearly sacrifice of a goat, which he vowed once when Haseyn was sick. He brought up his goat when the beasts came home in the evening; and first taking coals in an earthen censer he put on a crumb of incense, and censed about the victim. I asked wherefore he did this? he answered: "That the sacrifice might be well pleasing to Ullah; and do ye not so?" He murmured prayers, turning the goat's head towards Mecca; and with his sword he cut her throat. When he heard from me that this was not our custom,—every man to kill his own sacrifice, he seemed to muse in himself, that we must be but a faint-hearted people.

One early morning, his son going about the irrigation had found a fox drowned in our well.—Haseyn flung it out upon the land; and when we came thither, and could not at first sight find this beast, "No marvel, quoth Mohammed, for what is more sleighty than a fox? It may be he stiffened himself, and Haseyn threw him out for dead:"—but we found the *hosenny* cast under some nettles, dead indeed. From the snout to the brush his fur was of such a swart slate colour as the basalt figgera! only his belly was whitish. Amm Mohammed drew the unclean carcase out of his ground, holding a foot in a handful of palm lace.

I told the good man how, for a fox-brush sheykhs in my béled use to ride furiously, in red mantles, upon horses—the best of them worth the rent of some village—with an hundred yelling curs scouring before them; and leaping over walls and dykes they put their necks and all in adventure: and who is in at the hosenny's death he is the gallant man. For a moment the subtil Arabian regarded me with his piercing eyes as if he would say, "Makest thou mirth of me!" but soon again relenting

to his frolic humour, "Is this, he laughed, the chevying of the fox?"—in which he saw no grace. And the good Medina Moslem seemed to muse in spirit, 'Wherefore had the Lord endowed the Yahûd and Nasâra with a superfluity of riches, to so idle uses?' The wolf no less, he said, is a sly beast: upon a time, he told me, as he kept his mother's goats at the Ferrâ in his youth, and a (Harb) maiden was herding upon the hill-side with him, he saw two wolves approach in the plain; then he hid himself, to watch what they would do. At the foot of the rocks the old wolf left his fellow; and the other lay down to await him: that wolf ascended like an expert hunter, pausing, and casting his eyes to all sides. The trooping goats went feeding at unawares among the higher crags; and Mohammed saw the wolf take his advantage of ground and the wind, in such wise that a man might not do better. 'Greylegs' chose out one of the fattest bucks in the maiden's herd, and winding about a rock he sprang and bit the innocent by the throat:—Mohammed's shot thrilled the wolf's heart at the instant; and then he ran in to cut the bleeding goat's throat (that the flesh might be lawful meat). * * *

* * * Mohammed was a perfect marksman. When we came one morning to our well-ground, and he had his long matchlock in his hand, there sat three crows upon a *sídr* (apple-thorn) tree, that cumbered our ears with their unlucky *krâ-krâ*. "The cursed ones!" quoth Amm Mohammed, and making ready his gun, he said he would try if his eyesight were failing: as he levelled the crows flew up, but one sat on,—through which he shot his bullet from a wonderful distance. Then he set up a white bone on the clay wall, it was large as the palm of my hand, and he shot his ball through the midst from an hundred paces. He shot again, and his lead pierced the border of the former hole! Mohammed gave the crow to some Kheyâbara, who came to look on; and the negro villagers, kindling a fire of palm sticks, roasted their bird whole, and parted it among them. —"Like will to like! quoth the Nejûmy, and for them it is good enough."

He had this good shooting of an uncommon eyesight, which was such, that very often he could see the stars at noonday: his brother, he said, could see them, and so could many more. He told me he had seen, by moments, three or four little stars about one of the wandering stars, [Jupiter's moons!] I asked then, "Sawest thou never a wandering star horned like the moon?"—"Well, I have seen a star not always round, but like a blade hanging in the heaven."—Had this vision been in

European star-gazers, the Christian generations had not so long waited for the tube of Galileo! [to lay the first stone—hewn without hands—of the indestructible building of our sciences]. Mohammed saw the moon always very large, and the whole body at once: he was become in his elder years long-sighted. * * *

* * * The remembrance of their younger brother, who had been slain by robbers as he came in a company from Medina to visit his brethren at Kheybar, was yet a burning anguish in Mohammed's breast;—until, with his own robust hands, he might be avenged for the blood! A ghrazzu of *Móngora*, Billî Aarab, and five times their number, had set upon them in the way: the younger Nejûmy, who was in the force of his years, played the lion amongst them, until he fell by a pistol shot. Móngora men come not to Kheybar; therefore Mohammed devised in his heart that in what place he might first meet with any tribesman of theirs, he would slay him. A year after, he finding one of them, the Nejûmy led him out, with some pretence, to a desert place; and said shortly to him there, "O thou cursed one! now will I slay thee with this sword."—"Akhs! said the Beduwy, let me speak, Sir, why wilt thou kill me? did I ever injure thee?"—"But thou diest to-day, for the blood of my brother, whom some of you in a ghrazzu have slain, in the way to Kheybar."—"The Lord is my witness! that I had no hand in it, for I was not among them."—"Yet shall thy blood be for his blood, since thou art one of them."—"Nay, hear me, Mohammed en-Nejûmy! and I will tell thee the man's name,—yea by Him which created us! for the man is known to me who did it; and he is one under my hand. Spare now my life, and as the Lord liveth I will make satisfaction, in constraining him that is guilty, and in putting-to of mine own, to the estimation of the midda, 800 reals." Mohammed, whose effort is short, could no more find in his cooling mood to slaughter a man that had never displeased him. He said then, that he forgave him his life, upon this promise to send him the blood-money. So they made the covenant, and Mohammed let him go.

—"That cursed Bellûwy! I never saw him more (quoth he), but now,—ha! wheresoever I may meet with any of them, I will kill him." I dissuaded him—"But there is a wild-fire in my heart, which cannot be appeased till I be avenged for the death of my brother."—"Were it not better if you take any of their tribesmen, to bind him until the blood be redeemed?" But Amm Mohammed could not hear this; the (South) Arabian

custom is not to hold men over to ransom: but either they kill their prisoner outright, or, giving him a girby with water and God's curse, they let him go from them. "*Ruhh*, they will say, depart thou enemy! and perish, may it please God, in the khála." They think that a freeman is no chattel and cannot be made a booty. Women are not taken captive in the Arabian warfare, though many times a poor valiant man might come by a fair wife thus, without his spending for bride money.

Mohammed answered, "But now I am rich—the Lord be praised therefore, what need have I of money? might I but quench this heart-burning!"—"Why not forgive it freely, that the God of Mercies may forgive thee thy offences."—"Sayest thou this!—and sheykh Khalîl I did a thing in my youth, for which my heart reproaches me; but thou who seemest to be a man of (religious) learning declare unto me, whether I be guilty of that blood.—The Bashy Bazûk rode [from Medina] against the Ateyba, and I was in the expedition. We took at first much booty: then the Beduw, gathering from all sides [they have many horsemen], began to press upon us, and our troop [the soldiers ride but slowly upon Syrian hackneys] abandoned the cattle. The Aarab coming on and shooting in our backs, there fell always some among us; but especially there was a marksman who infested us. He rode upon a mare, radîf, and his fellow carried him out galloping on our flank and in advance: then that marksman alighted, behind some bush, and awaited the time to fire his shot. When he fired, the horseman, who had halted a little aloof, galloped to take him up: they galloped further, and the marksman loaded again. At every shot of his there went down horse or rider, and he killed my mare: then the aga bade his own slave take me up on his horse's croup. 'Thou O young man, said he, canst shoot, gallop forth with my lad and hide thee; and when thou seest thy time, shoot that Ateyby, who will else be the death of us all.'—'Wellah Captain, I would not be left on my feet, the troop might pass from me.'—'That shall not be, only do this which I bid thee.'

"We hastened forward, said Mohammed, when those Beduins came by on the horse: we rode to some bushes, and there I dismounted and loaded carefully. The marksman rode beyond and went to shroud himself as before; he alighted, and I was ready and shot at the instant. His companion who saw him wounded, galloped to take him up, and held him in his arms on the saddle, a little while; and then cast him down,—he was dead! and the Arabs left pursuing us." I asked, 'Wherefore, if he doubted to kill an enemy in the field, had he taken service

with the soldiery?'—"Ah! it was for tôma: I was yet young and ignorant."

Amm Mohammed had the blood of another such man-slaughter on his mind; but he spoke of it without discomfort. In a new raid he pursued a Beduwy lad who was flying on foot, to take his matchlock from him,—which might be worth twelve reals; the weled, seeing himself overtaken by a horseman of the Dowla, fired back his gun from the hip, and the ball passed through the calf of Mohammed's leg, who 'answered the melaun, as he said, *trang'!*—with a pistol shot: the young tribesman fell grovelling, beating his feet, and wallowed snatching the sand in dying throes. Mohammed's leg grew cold, and only then he felt himself to be wounded: he could not dismount, but called a friend to take up the Beduwy's gun for him. Mohammed's father (who was in the expedition) cut off his horseman's boot, which was full of blood, and bound up the hurt: and set him upon a provision camel and brought him home to Medina; and his wound was whole in forty days.

He showed me also that a bone had been shot away of his left wrist; that was in after years.—Amm Mohammed was coming up in a convoy of tradesmen from Medina, with ten camel-loads of clothing for Kheybar. As they journeyed, a strong ghrazzu of Harb met with them: then the passengers drove their beasts at a trot, and they themselves hasting as they could on foot, with their guns, fired back against the enemies. They ran thus many miles in the burning sun, till their strength began to give out and their powder was almost spent. The Beduw had by this taken the most of the tradesmen's loaded camels. Mohammed had quitted his own and the camel of a companion, when a ball shattered the bone of his left forearm. "I saw him, he said, who shot it! I fired at the melaun again, and my bullet broke all his hand."—The Aarab called now to the Nejûmy (knowing him to be of their kindred), "What ho! Mohammed son of our sister! return without fear, and take that which is thine of these camels." He answered them, "I have delivered mine already," and they, "Go in peace."—I asked "How, being a perfect marksman, he had not, in an hour, killed all the pursuers."—"But know, Khalîl, that in this running and fighting we fire almost without taking sight." * * *

* * * The delay of Abdullah's messenger to Medina, was a cloud big with discomfort to me in this darkness of Kheybar. One morning I said to Amm Mohammed at our well-labour,

"What shall I do if ill news arrive to-day? Though you put this sword in my hands, I could not fight against three hundred."—"Sit we down, said the good man, let us consider, Khalîl: and now thou hast said a word, so truly, it has made my heart ache, and I cannot labour more; *hîyak*, let us home to the house,"—though half an hour was not yet spent.—He was very silent, when we sat again in his suffa: and "Look, he said, Khalîl, if there come an evil tiding from the Pasha, I will redeem thee from Abdullah—at a price, wellah as a man buys a slave; it shall be with my mare, she is worth sixty reals, and Abdullah covets her. He is a melaun, a very cursed one, Khalîl;—and then I will mount thee with some Beduins, men of my trust, and let thee go."—"I like not the felon looks of Abdullah."—"I will go and sound him to-day; I shall know his mind, for he will not hide anything from me. And Khalîl, if I see the danger instant I will steal thee away, and put thee in a covert place of the Harra, where none may find thee; and leave with thee a girby and dates, that thou mayest be there some days in security, till news be come from Medina, and I can send for thee, or else I may come to thee myself."

The day passed heavily: after supper the good man rose, and taking his sword and his mantle, and leaving me in the upper chamber, he said he would go and 'feel the pulse of the melaun': he was abroad an hour. The strong man entered again with the resolute looks of his friendly worth: and sitting down, as after a battle, he said, "Khalîl, there is no present danger; and Abdullah has spoken a good word for thee to-day, —'Khalîl, it seems, does not fear Ullah; he misdoubts me, and yet I have said it already,—if the Pasha write to me to cut off Khalîl's head, that I will mount him upon a thelûl and let him go; and we will set our seals to paper, and I will take witness of all the people of Kheybar,—to what? that Khalîl broke out of the prison and escaped.—Tell Khalîl, I have not forgotten es-Sham and Jidda; and that I am not afraid of a Pasha, who as he came in yesterday may be recalled to-morrow, but of Stambûl, and wellah for my own life.'"

The post arrived in the night. Mohammed heard of it, and went over privily to Dakhîl's house, to enquire the news. "There is only this, said the messenger, that the Pasha sends now for his books."

On the morrow I was summoned to Abdullah, who bade sheykh Sâlih read me the Medina governor's letter, where only was written shortly, "Send all the stranger's books, and the paper which he brought with him from Ibn Rashîd; you are to send the cow also." The Siruân bade me go with his

hostess to a closet where my bags lay, and bring out the books and papers, and leave not one remaining. This I did, only asking him to spare my loose papers, since the Pasha had not expressly demanded them,—but he would not. I said, "I will also write to the Pasha; and here is my English passport which I will send with the rest." "No!" he cried, to my astonishment, with a voice of savage rage; and 'for another word he would break his chibûk over my head', he cursed me, and cursed "the Engleys, and the father of the Engleys."—The villain would have struck me, but he feared the Nejûmy and Dakhîl, who were present. "Ha, it is thus, I exclaimed, that thou playest with my life!" Then an hideous tempest burst from the slave's black mouth; "This Nasrâny! he yelled, who lives to-day only by my benefit, will chop words with me; Oh wherefore with my pistol, wherefore, I say, did I not blow out his brains at the first?—wellah as ever I saw thee!"

Amm Mohammed as we came home said, "Abdullah is a melaun indeed; and, but we had been there, thou hadst not escaped him to-day."—How much more brutish I thought in my heart had been the abandonment of the Levantine consulate! that, with a light heart, had betrayed my life to so many cruel deaths!

Even Amm Mohammed heard me with impatience, when I said to him that we were not subject to the Sultan.—The Sultan, who is *Khàlif* (calif), successor to the apostle of Ullah, is the only lawful lord, they think, of the whole world; and all who yield him no obedience are *âsyîn*, revolted peoples and rebels. The good man was sorry to hear words savouring, it seemed to him, of sedition, in the mouth of Khalîl. He enquired, had we learned yet in our (outlying) countries to maintain bands of trained soldiery, such as are the askars of the Sooltàn? I answered, that our arts had armed and instructed the Ottoman service, and that without us they would be naked. "It is very well, he responded, that the Engleys, since they be not âsyîn, should labour for the Sooltàn."

When I named the countries of the West, he enquired if there were not Moslemîn living in some of them. I told him, that long ago a rabble of Moghrebies had invaded and possessed themselves of the florid country of *Andalûs*.—Andalusîa was a glorious province of Islam: the Arabian plant grew in the Titanic soil of Europe to more excellent temper and stature; and there were many *bulbul* voices among them, in that land of the setting sun, gladdened with the genial wine. Yet the Arabs decayed in the fruition of that golden soil, and the robust nephews of them whom their forefathers had dispos-

sessed, descending from the mountains, reconquered their own country. As I said this, "Wellah guwiyîn! then they must be a strong people, answered Amm Mohammed. Thou, Khalîl, hast visited many lands; and wander where thou wilt, since it is thy list, only no more in the Peninsula of the Arabs (*Jezîrat el-Arab*). Thou hast seen already that which may suffice thee; and what a lawless waste land it is! and perilous even for us who were born there; and what is this people's ignorance and their intolerance of every other religion. Where wilt thou be when God have delivered thee out of these troubles? that if ever I come into those parts I might seek thee. Tell me where to send my letter, if ever I would write to thee; and if I inscribe it *Sheykh Khalîl, Béled el-Engleys*, will that find thee?"

"Here is paper, a reed, and ink: Abdullah would not have thee write to the Pasha, but write thou, and I will send the letter by Dakhîl who will not deny me, and he returns to-morrow. See, in writing to the Pasha, that thou lift him up with many high-sounding praises."—"I shall write but plainly, after my conscience."—"Then thou art mejnûn, and that conscience is not good, which makes thee afraid to help thyself in a danger."—"Tell me, is the Pasha a young man of sudden counsels, or a spent old magistrate of Stambûl?"—"He is a grey-beard of equitable mind, a reformer of the official service, and for such he is unwelcome to the ill-deserving. Yet I would have thee praise him, for thus must we do to obtain anything; the more is the pity." I wrote with my pencil in English,—for Mohammed told me there are interpreters at Medina. I related my coming down with the Haj, from Syria, to visit Medâin Sâlih; and, that I had since lived with the Beduw, till I went, after a year, to Hâyil; from whence Ibn Rashîd, at my request, had sent me hither. I complained to the Pasha-governor of this wrongful detention at Kheybar, in spite of my passport from a Wâly of Syria; also certain Beduins of the Dowla coming in, who knew me, had witnessed to the truth of all that I said. I demanded therefore that I might proceed upon my journey and be sent forward with sure persons.

I was sitting in the soldiers' kahwa, when Abdullah wrote his new letter to the Pasha, "My humble duty to your lordship: I send now the stranger's books and papers. I did send the cow to your lordship by some Aarab going down to Medina; but the cow broke from them, and ran back to Kheybar: she is now sick, and therefore I may not yet send her."—"Hast thou written all this, sheykh Sâlih?—he will not be much longer, please Ullah, Pashat el-Medina; for they say

another is coming." No man hearing his fable could forbear laughing; only the Siruân looked sadly upon it, for the cow yielded him every day a bowlful of milk, in this low time at Kheybar. Abdullah set his seal to the letters, and delivered them to Dakhîl, who departed before noon. Amm Mohammed, as he was going, put a piece of silver (from me) in Dakhîl's hand, and cast my letter, with my British passport, into the worthy man's budget, upon his back, who feigned thus that he did not see it: the manly villager was not loath to aid a stranger (and a public guest,) whom he saw oppressed in his village by the criminal tyranny of Abdullah.

His inditing the letter to Medina had unsettled Abdullah's brains, so that he fell again into his fever: "Help me quickly! he cries, where is thy book, sheykh Sâlih; and you Beduins sitting here, have ye not some good remedies in the desert?" Sâlih pored over his wise book, till he found him a new caudle and enchantment.—Another time I saw Sâlih busy to cure a mangy thelûl; he sat with a bowl of water before him, and mumbling thereover he spat in it, and mumbled solemnly and spat many times; and after a half hour of this work the water was taken to the sick beast to drink.—Spitting (a despiteful civil defilement) we have seen to be some great matter in their medicine.—Is it, that they spit thus against the malicious jân? Parents bid their young children spit upon them: an Arabian father will often softly say to the infant son in his arms, "Spit upon bábu! spit thou, my darling."

CHAPTER III

GALLA-LAND. MEDINA LORE

MANY night hours when we could not sleep, I spent in discoursing with my sick Galla comrade, the poor friendly-minded Amân. When I enquired of the great land of the Gallas, "*El-Hábash*," quoth he, is the greatest empire of the world; for who is there a Sooltân to be compared with the Sooltân of el-Hábash!"—"Well, we found but a little king, on this side, when the Engleys took his beggarly town, *Mágdala*." —Amân bethought him, that in his childhood when he was brought down with the slave drove they had gone by this Mágdala. 'That king, he said, could be no more than a governor or pasha; for the great Sooltân, whose capital is at the distance of a year's journey, where he inhabits a palace of ivory. The governors and lieutenants of his many provinces gather an imperial tribute,—that is at no certain time; but as it were once in three or four years.'

This fable is as much an article of faith with all the Gallas, as the legend which underlies our most beliefs; and may rise in their half-rational conscience of a sort of inarticulate argument:—'Every soil is subject to rulers, there is therefore a Ruler of Galla-land,—Galla-land the greatest country in all the world; but the Sultan of the greatest land is the greatest Sultan: also a Sultan inhabits richly, therefore that greatest Sultan inhabits the riches of the (African) world, and his palace is all of ivory!' Amân said, 'The country is not settled in villages; but every man's house is a round dwelling of sticks and stubble, large and well framed, in the midst of his ground, which he has taken up of the hill-lands about him. Such faggot-work may stand many years [; but is continually in danger to be consumed by fire, in a moment]. They break and sow as much soil as they please; and their grain is not measured for the abundance. They have great wealth of kine, so that he is called a poor man whose stock is only two or three hundred.

Their oxen are big-bodied, and have great horns: the Gallas milk only so many of their cattle as may suffice them for drinking and for butter; they drink beer also, which they make of their plenty of corn. Though it be a high and hilly land, a loin-cloth [as anciently in the Egyptian and Ethiopian countries] is their only garment; but such is the equal temper of the air that they need no more. The hot summer never grieves them; in the winter they feel none other than a wholesome freshness. In their country are lions, but Ullah's mercy has slaked the raging of those terrible wild beasts; for *the lions sicken every other day with fever, and else they would destroy the world!* The lions slaughter many of their cattle; but to mankind they do no hurt or rarely. A man seeing a lion in the path should hold his way evenly without faintness of heart, and so pass by him; not turning his eyes to watch the lion, for that would waken his anger. There are elephants and giraffes; their horses are of great stature.'—I have heard from the slave drivers that a horse may be purchased in the Galla country for (the value of) a real!

'In Galla-land there is no use of money; the people, he said, have no need to buy anything: they receive foreign trifles from the slave dealers, as beads and the little round in-folding tin mirrors. Such are chiefly the wares which the drivers bring with them,—besides salt, which only fails them in that largess of heaven which is in their country A brick of salt, the load of a light porter, is the price of a slave among them. That salt is dug at Suâkim (by the Red Sea, nearly in face of Jidda), six months distant. The Gallas are hospitable to strangers, who may pass, where they will, through their country. When there is warfare between neighbour tribes, the stranger is safe in what district he is; but if he would pass beyond, he must cross the infested border, at his peril, to another tribe; and he will again be in surety among them. The Galla country is very open and peaceable; and at what cottage the stranger may alight, he is received to their plenteous hospitality. They ask him whether he would drink of their ale or of their milk? Some beast is slaughtered, and they will give him the flesh, which he can cook for himself, [since the Gallas are raw-flesh eaters].

'They have wild coffee trees in their country, great as oaks; and that coffee is the best: the bean is very large. They take up the fallen berries from the ground, and roast them, with samn. Coffee is but for the elders' drinking, and that seldom: they think it becomes not their young men to use the pithless caudle drink. The women make butter, rocking the milk in the

shells of great gourds: they store all their drink in such vessels. Grain-gold may be seen in the sand of the torrents; but there are none who gather it. Among them [as in Arabia] is a smiths' caste; the Galla people mingle not with them in wedlock. The smiths receive payment for their labour, in cattle.' I did not ascertain from Amân what is their religion: 'he could not tell; they pray, he said, and he thought that they turn themselves toward Mecca.' He could not remember that they had any books among them.

Amân had been stolen, one afternoon as he kept his father's neat, by men from a neighbour tribe. The raiders went the same night to lodge in a cottage, where lived a widow woman. When the good woman had asked the captive boy of his parentage, she said to the guests, that the child's kindred were her acquaintance, and she would redeem him with an hundred oxen; but they would not. A few days later he was sold to the slave dealer: and began to journey in the drove of boys and girls, to be sold far off in a strange land. These children with the captive young men and maidens march six months, barefoot, to the Red Sea: the distance may be 1200 miles. Every night they come to a station of the slave-drivers, where they sup of flesh meat and the country beer Besides the aching weariness of that immense foot-journey, they had not been mishandled.

'Of what nation were the slave drivers?'—this he could not answer: they were white men, and in his opinion Moslemîn; but not Arabians, since they were not at home at *Jidda*, which was then, *and is now, the staple town of African slavery, for the Turkish Empire:—Jidda where are Frankish consuls!* But you shall find these worthies, in the pallid solitude of their palaces, affecting (great Heaven!) the simplicity of new-born babes,—they will tell you, they are not aware of it! But I say again, in your ingenuous ears, *Jidda is the staple town of the Turkish slavery,* OR ALL THE MOSLEMÎN ARE LIARS.

— At length they came down to the flood of the Nile, which lay in a great deep of the mountains, and were ferried over upon a float of reeds and blown goat-skins. Their journey, he said, is so long because of the hollowness of the country. For they often pass valley-deeps, where, from one brow, the other seems not very far off; yet in descending and ascending they march a day or two to come thither. Their aged men in Galla-land use to say, that 'the Nile comes streaming to them in deep crooked valleys, from bare and unknown country many months distant.'

"Amân, when I am free, go we to Galla-land! it will not be there as here, where for one cow we would give our left hands!"

The poor Galla had raised himself upon his elbow, with a melancholy distraction, and smiling he seemed to see his country again: he told me his own name in the Galla tongue, when he was a child, in his Galla home. I asked if no anger was left in his heart, against those who had stolen and sold his life to servitude, in the ends of the earth. "Yet one thing, sheykh Khalîl, has recompensed me,—that I remained not in ignorance with the heathen!—Oh the wonderful providence of Ullah! whereby I am come to this country of the Apostle, and to the knowledge of the religion! Ah, mightest thou be partaker of the same! —yet I know that is all of the Lord's will, and this also shall be, in God's good time!" He told me that few Gallas ever return to their land, when they have recovered their freedom.— "And wilt thou return, Amân?" "Ah! he said, my body is grown now to another temper of the air, and to another manner of living."

There is continual warfare on the Galla border with the (hither) Abyssinians; and therefore *the Abyssinians suffer none to go over with their fire-arms to the Gallas.* The Gallas are warlike, and armed with spear and shield they run furiously upon their enemies in battle.—In the Gallas is a certain haughty gentleness of bearing, even in land of their bondage.

Amân told me the tale of his life, which slave and freed-man he had passed in the Hejâz. He was sometime at Jidda, a custom-house watchman on board ships lying in the road; the most are great barques carrying Bengal rice, with crews of that country under English captains. Amân spoke with good remembrance of the hearty hospitality of the "Nasâra" seamen. One day, he watched upon a steamship newly arrived from India, and among her passengers was a "Nasrâny", who "sat weeping—weeping, and his friends could not appease him". Aman, when he saw his time, enquired the cause; and the stranger answered him afflictedly, "Eigh me! I have asked of the Lord, that I might visit the City of His Holy House, and become a Moslem: is not Mecca yonder? Help me, thou good Moslem, that I may repair thither, and pray in the sacred places!—but ah! these detain me." When it was dark Amân hailed a wherry; and privily he sent this stranger to land, and charged the boatman for him.

The Jidda waterman set his fare on shore; and saw him mounted upon an ass, for Mecca,—one of those which are driven at a run, in a night-time, the forty and five miles or more betwixt the port town and the Holy City.—When the new day was dawning, the "Frenjy" entered Mecca! Some citizens, the first he met, looking earnestly upon the stranger stayed to

ask him, "Sir, what brings thee hither?—being it seems a Nasrâny!" He answered them, "I was a Christian, and I have required it of the Lord,—that I might enter this Holy City and become a Moslem!" Then they led him, with joy, to their houses, and circumcised the man: and that renegade or traveller was years after dwelling in Mecca, and in Medina.—Amân thought his godfathers had made a collection for him; and that he was become a tradesman in the sûk.—Who may interpret this and the like strange tales? which we may often hear related among them!

Amân drank the strong drink which was served out with his rations on shipboard; and in his soldiering life he made (secretly) with his comrade, a spirituous water, letting boiled rice ferment: the name of it is *subia*, and in the Hejâz heat they think it very refreshing. But the unhappy man thus continually wounding his conscience, in the end had corroded his infirm health also, past remedy.—When first he received the long arrears of his pay, he went to the slave dealers in Jidda, and bought himself a maiden, of his own people, to wife, for fifty dollars.—They had but a daughter between them: and another time, when he removed from Mecca to Jidda, the child fell from the camel's back; and of that hurt she died. Amân seemed not, in the remembrance, to feel a father's pity! His wife wasted all that ever he brought home, and after that he put her away: then she gained her living as a seamstress, but died within a while;—"the Lord, he said, have mercy upon her!" —When next he received his arrears, he remained one year idle at Mecca, drinking and smoking away his slender thrift in the coffee houses, until nothing was left; and then he entered this Ageyl service.

The best moments of his life, up and down in the Hejâz, he had passed at Tâyif. "Eigh! how beautiful (he said) is et-Tâyif!" He spoke with reverent affection of the Great-sherîf [he died about this time], a prince of a nature which called forth the perfect good will of all who served him. Amân told with wonder of the sherîf's garden [the only garden in Desert Arabia!] at Tâyif, and of a lion there in a cage, that was meek only to the sherîf. All the Great-sherîf's wives, he said, were Galla women! He spoke also of a certain beneficent widow at Tâyif, whose bountiful house stands by the wayside; where she receives all passengers to the Arabian hospitality.

Since his old "uncle" was dead, Amân had few more hopes for this life,—he was now a broken man at the middle age; and yet he hoped in his "brother". This was no brother by

nature, but a negro once his fellow servant: and such are by the benign custom of the Arabian household accounted brethren. He heard that his negro brother, now a freed-man, was living at Jerusalem; and he had a mind to go up to Syria and seek him, if the Lord would enable him. Amân was dying of a slow consumption and a vesical malady, of the great African continent, little known in our European art of medicine:—and who is infirm at Kheybar, he is likely to die. This year there remained only millet for sick persons' diet: "The [foster] God forgive me, said poor Amân, that I said it is as wood to eat." With the pensive looks of them who see the pit before their feet, in the midst of their days, he sat silent, wrapt in his mantle, all day in the sun, and drank tobacco.—One's life is full of harms, who is a sickly man, and his fainting heart of impotent ire, which alienates, alas! even the short human kindness of the few friends about him. At night the poor Galla had no covering from the cold; then he rose every hour and blew the fire and drank tobacco.

The wives of the Kheyâbara were very charitable to the poor soldiery: it is a hospitable duty of the Arabian hareem towards all lone strangers among them. For who else should fill a man's girby at the spring, or grind his corn for him, and bring in firewood? None offer them silver for this service, because it is of their hospitality. Only a good wife serving some welfaring stranger, as Ahmed, is requited once or twice in the year with a new gown-cloth and a real or two, which he may be willing to give her. Our neighbour's wife, a goodly young negress, served the sick Amân, only of her womanly pity, and she sat ofttimes to watch by him in our suffa. Then *Jummàr* (this was her name) gazed upon me with great startling eyes; such a strangeness and terror seemed to her to be in this name 'Nasrâny'! One day she said, at length, *Andakom hareem, fi?* 'be there women in your land?'—"Ullah! (yes forsooth), mothers, daughters and wives;—am I not the son of a woman: or dost thou take me, silly woman, for *weled eth-thîb*, a son of the wolf?" —"Yes, yes, I thought so: but wellah, Khalîl, be the Nasâra born as we? ye rise not then—*out of the sea!*"—When I told this tale to Amm Mohammed he laughed at their fondness. "So they would make thee, Khalîl, another kind of God's creature, the sea's offspring! this foolish people babble without understanding themselves when they say SEA: their 'sea' is they could not tell what kind of monster!" And Jummàr meeting us soon after in the street, must hang her bonny floc head to the loud mirth of Amm Mohammed: for whom I was hereafter *weled eth-thîb;* and if I were any time unready at his

dish, he would say pleasantly, "Khalîl, thou art not then *weled eth-thîb!*" A bystander said one day, as I was rolling up a flag of rock from our mine, *Ma fî hail*, 'there is no strength.' Mohammed answered, "Nevertheless we have done somewhat, for there helped me the son of the wolf." "I am no wolfling, I exclaimed, but *weyladak*, a son of thine." "Wellah! answered the good man, surprised and smiling, thou art my son indeed."

Kurds, Albanians, Gallas, Arabs, Negroes, Nasrâny, we were many nations at Kheybar. One day a Beduwy oaf said at Abdullah's hearth, "It is wonderful to see so many diversities of mankind! but what be the Nasâra?—for since they are not of Islam, they cannot be of the children of Adam." I answered, "There was a prophet named Noah, in whose time God drowned the world; but Noah with his sons Sem, Ham, Yâfet, and their wives, floated in a vessel: they are the fathers of mankind. The Kurdies, the Turks, the Engleys, are of Yâfet; you Arabs are children of Sem; and you the Kheyâbara, are of Ham, and this Bîshy."—"Akhs! (exclaimed the fellow) and thou speak such a word again—!" *Abdullah:* "Be not sorry, for I also (thy captain) am of Ham." The Bîshy, a negro Ageyly, was called by the name of his country (in el-Yémen) the *W. Bîshy* [in the opinion of some Oriental scholars "the river Pison" of the Hebrew scriptures, *v. Die alte Geographie Arabiens*]. It is from thence that the sherîf of Mecca draws the most of his (negro) band of soldiery,—called therefore *el-Bîshy*, and they are such as the Ageyl. This Yémany spoke nearly the Hejâz vulgar, in which is not a little base metal; so that it sounds churlish-like in the dainty ears of the inhabitants of Nejd.

We heard again that Muharram lay sick; and said Abdullah, "Go to him, Khalîl; he was much helped by your former medicines."—I found Muharram bedrid, with a small quick pulse: it was the second day he had eaten nothing; he had fever and visceral pains, and would not spend for necessary things. I persuaded him to boil a chicken, and drink the broth with rice, if he could not eat; and gave him six grains of rhubarb with one of laudanum powder, and a little quinine, to be taken in the morning.

The day after I was not called. I had been upon the Harra with Amm Mohammed, and was sitting at night in our chamber with Amân: we talked late, for, the winter chillness entering at our open casement, we could not soon sleep. About midnight we were startled by an untimely voice; one called loudly in the corner of our place, to other askars who lodged there,

'Abdullah bade them come to him.' All was horror at Kheybar, and I thought the post might be arrived from Medina, with an order for my execution. I spoke to Amân, who sat up blowing the embers, to lean out of the casement and enquire of them what it was. Amân looking out said, *Ey khábar, yâ*, 'Ho, there, what tidings?' They answered him somewhat, and said Amân, withdrawing his head, "*Ullah, yurhamhu*, 'May the Lord have mercy upon him,'—they say Muharram is dead, and they are sent to provide for his burial, and for the custody of his goods.' —"I have lately given him medicines! and what if this graceless people now say, 'Khalîl killed him'; if any of them come now, we will make fast the door, and do thou lend me thy musket."—"Khalîl, said the infirm man sitting at the fire, trust in the Lord, and if thou have done no evil, fear not: what hast thou to do with this people? they are hounds, apes, oxen, and their hareem are witches: but lie down again and sleep."

I went in the morning to the soldiers' kahwa and found only the Siruân, who then arrived from Muharram's funeral. "What is this? Khalîl, cries he, Muharram is dead, and they say it was thy medicines: now, if thou know not the medicines, give no more to any man.—They say that you have killed him, and they tell me Muharram said this before he died. [I afterwards ascertained from his comrades that the unhappy man had not spoken at all of my medicines.] Mohammed el-Kurdy says that after you had given him the medicine you rinsed your hands in warm water." I exclaimed in my haste, "*Mohammed lies!*"—a perilous word. In the time of my being in Syria, a substantial Christian was violently drawn by the Mohammed people of Tripoli, where he lived, before the kâdy, only for this word, uttered in the common hearing; and he had but spoken it of his false Moslem servant, whose name was Mohammed. The magistrate sent him, in the packet boat, to be judged at Beyrût; but we heard that in his night passage, of a few hours, the Christian had been secretly thrust overboard!—Abdullah looked at me with eyes which said 'It is death to blaspheme the Néby!'—"Mohammed, I answered, the Kurdy, lies, for he was not present."—"I cannot tell, Khalîl, Abdullah said at last with gloomy looks, the man is dead; then give no more medicines to any creature;" and the askars now entering, he said to them, "Khalîl is an angry man, for this cause of Muharram;—speak we of other matter."

There came up Mohammed the Kurdy and the Egyptian: they had brought over the dead and buried man's goods, who yesterday at this time was living amongst them!—his pallet,

his clothes, his red cap, his water-skin. Abdullah sat down to the sale of them; also, 2½ reals were said to be owing for the corpse-washing and burying. Abdullah enquired, 'What of Muharram's money? for all that he had must be sent to his heirs; and has he not a son in Albania?' The dead man's comrades swore stoutly, that they found not above ten reals in his girdle. *Sirûr:* "He had more than fifty! Muharram was rich." The like said others of them (Amân knew that he had as much as seventy reals). *Abdullah:* "Well, I will not enter into nice reckonings;—enough, if we cannot tell what has become of his money.—Who will buy this broidered coat, that is worth ten reals at Medina?" One cried "Half a real." *Sirûr:* "Three quarters!" *A villager:* "I will give two krûsh more." *Abdullah:* "Then none of you shall have this; I reserve it for his heirs. What comes next? a pack of cards:—(and he said with his Turkish smiles) Muharram whilst he lived won the most of his money thus, mesquin!—who will give anything?—I think these were made in Khalîl's country. The picture upon them [a river, a wood, and a German church] is what, Khalîl? Will none buy?—then Khalîl shall have them."—"I would not touch them." They were bidding for the sorry old gamester's wretched blanket and pallet, and contending for his stained linen when I left them.

If a deceased person be named in the presence of pious Mohammedans they will respond, 'May the Lord have mercy upon him!' but meeting with Ahmed in the path by the burial ground, he said, "Muharram is gone, and he owed me two reals, may Ullah confound him!"—I was worn to an extremity; and now the malevolent barked against my life for the charity which I had shown to Muharram! Every day Aly the ass brayed in the ass's ears of Abdullah, 'It was high time to put to death the adversary of the religion, also his delaying [to kill me] was sinful:' and he alleged against me the death of Muharram. I saw the Siruân's irresolute black looks grow daily more dangerous: "Ullah knows, I said to the Nejûmy, what may be brooding in his black heart: a time may come when, the slave's head turning, he will fire his pistols on me."—"Thou camest here as a friend of the Dowla, and what cause had this ass-in-office to meddle at all in thy matter, and to make thee this torment? Wellah if he did me such wrong, since there is none other remedy in our country, I would kill him and escape to the Ferrâ." Amm Mohammed declared publicly 'His own trust in sheykh Khalîl to be such that if I bade him drink even a thing venomous, he would drink it;' and the like said Amân, who did not cease to use my remedies. The better

sort of Kheyâbara now said, that 'Muharram was not dead of my medicines, but come to the end of his days, he departed by the decree of Ullah.' * * *

* * * Mohammed had ridden westward, in the Bashy Bazûk expeditions as far as Yanba; he had ridden in Nejd with Turkish troops to the Wahâby capital, er-Riâth. That was for some quarrel of the sherîf of Mecca: they lay encamped before the Nejd city fifteen days, and if Ibn Saûd had not yielded their demands, they would have besieged him. The army marched over the khâla, with cannon, and provision camels; and he said they found water in the Beduin wells for all the cattle, and to fill their girbies. The Arabian deserts may be passed by armies strong enough to disperse the resistance of the frenetic but unwarlike inhabitants; but they should not be soldiers who cannot endure much and live of a little. The rulers of Egypt made war twenty years in Arabia; and they failed finally because they came with great cost to possess so poor a country. The Roman army sent by Augustus under Aelius Gallus to make a prey of the chimerical riches of Arabia Felix was 11,000 men, Italians and allies. They marched painfully over the waterless wastes six months! wilfully misled, as they supposed, by the Nabateans of Petra, their allies. In the end of their long marches they took Nejrân by assault: six camps further southward they met with a great multitude of the barbarous people assembled against them, at a brookside. In the battle there fell *many thousands* of the Arabs! and of the Romans and allies two soldiers. The Arabians fought, as men unwont to handle weapons, with slings, swords and lances and two-edged hatchets. The Romans, at their furthest, were only two marches from the frankincense country. In returning upwards the general led the feeble remnant of his soldiery, in no more than sixty matches, to the port of el-Hejr. The rest perished of misery in the long and terrible way of the wilderness: only seven Romans had fallen in battle!—Surely the knightly Roman deserved better than to be afterward disgraced, because he had not fulfilled the dreams of Cæsar's avarice! Europeans, deceived by the Arabs' loquacity, have in every age a fantastic opinion of this unknown calamitous country.

Those Italians looking upon that dire waste of Nature in Arabia, and grudging because they must carry water upon camels, laid all to the perfidy of their guides. The Roman general found the inhabitants of the land 'A people unwarlike, half of them helping their living by merchandise, and half of them by robbing' [such they are now]. Those ancient Arabs

wore a cap, and let their locks grow to the full length: the most of them cut the beard, leaving the upper lip, others went unshaven.—"The nomads living in tents of hair-cloth are troublesome borderers," says Pliny, [as they are to-day!] Strabo writing from the mouth of Gallus himself, who was his friend and Prefect of Egypt, describes so well the Arabian desert, that it cannot be bettered. "It is a sandy waste, with only few palms and pits of water: the thorn [acacia] and the tamarisk grow there; the wandering Arabs lodge in tents, and are camel graziers." * * *

* * * The Siruân had bound Amm Mohammed for me, since there was grown this fast friendship between us, saying, "I leave him in thy hands, and of thee I shall require him again;" —and whenever the Nejûmy went abroad I was with him. The villagers have many small kine, which are driven every morning three miles over the figgera, to be herded in a large bottom of wet pasture, the *Hálhal*, a part of W. Jellâs. I went one day thither with Amm Mohammed, to dig up off-sets in the thickets of unhusbanded young palms. The midst of the valley is a quagmire and springs grown up with canes The sward is not grass, though it seem such, but a minute herb of rushes. This is the pasture of their beasts; though the brackish rush grass, swelling in the cud, is unwholesome for any but the home-born cattle. The small Yémen kine, which may be had at Medina for the price of a good sheep, will die here: even the cattle of el-Hâyat, bred in a drier upland and valued at twelve to fifteen reals, may not thrive at Kheybar; and therefore a good Kheybar cow is worth thirty reals. In the season of their passage plenty of water-fowl are seen in the Hálhal, and in summer-time partridges. In these thickets of dry canes the village herd-boys cut their double pipes, *mizamîr*. Almost daily some head of their stock is lost in the thicket, and must be abandoned when they drive the beasts home at evening; yet they doubt not to find it on the morrow. The village housewives come barefoot hither in the hot sun to gather palm sticks (for firing).

Mohammed cut down some young palm stems, and we dined of the heart or pith-wood, *jummâr*, which is very wholesome; the rude villagers bring it home for a sweetmeat, and call it, in their negro gibes, 'Kheybar cheese.' Warm was the winter sun in this place, and in the thirsty heat Amm Mohammed shewed me a pit of water;—but it was full of swimming vermin and I would not drink. "Khalîl, said he, we are not

so nice," and with *bismillah!* he laid himself down upon his manly breast and drank a hearty draught. In the beginning of the Hálhal we found scored upon a rock in ancient Arabic letters the words *Mahál el-Wái*, which was interpreted by our (unlettered) coffee-hearth scholars 'the cattle marches'. A little apart from the way, is a site upon the figgera yet named *Sâk er-Ruwàlla*. There is a spring of their name in Medina; Henakîeh pertained of old to that Annezy tribe, (now far in the north): and 'there be even now some households of their lineage'. Besides kine, there are no great cattle at Kheybar; the few goats were herded under the palms by children or geyatîn.

Another day we went upon the Harra for wood. Amm Mohammed, in his hunting, had seen some sere sammara trees; they were five miles distant. We passed the figgera in the chill of the winter morning and descended to the W. Jellâs; and Haseyn came driving the pack-ass. In the bottom were wide plashes of ice-cold water. "It will cut your limbs, said Mohammed, you cannot cross the water." I found it so indeed; but they were hardened to these extremities, and the lad helped me over upon his half-drowned beast. Mohammed rode forward upon his mare, and Haseyn drove on under me with mighty strokes, for his father beckoned impatiently. To linger in such places they think perilous, and at every blow the poor lad shrieked to his *jáhash* some of the infamous injuries which his father commonly bestowed upon himself; until we came to the acacia trees. We hurled heavy Harra stones against those dry trunks, and the tree-skeletons fell before us in ruins:—then dashing stones upon them, we beat the timber bones into lengths; and charged our ass and departed.

We held another way homeward, by a dry upland bottom, where I saw ancient walling of field enclosures, under red trachyte bergs, *Umm Rúkaba*, to the Húrda. The Húrda is good corn land, the many ancient wells are sunk ten feet to the basalt rock; the water comes up sweet and light to drink, but is lukewarm. Here Mohammed had bought a well and corn plot of late, and yesterday he sent hither two lads from the town, to drive his two oxen, saying to them, "Go and help Haseyn in the Húrda." They labour with diligence, and eat no more than the dates of him who bids them; at night they lie down wrapped in their cloaks upon the damp earth, by a great fire of sammara in a booth of boughs, with the cattle. They remain thus three days out, and the lads drive day and night, by turns. The land-holders send their yokes of oxen to this three-days' labour every fifteen days. * * *

* * * My Galla comrade had been put by Abdullah in the room of the deceased Muharram at Umm Kîda;—for Amân, the freedman of an Albanian petty officer, was accounted of among them as an Albanian deputy petty officer. I returned now at night to an empty house. Abdullah was a cursed man, I might be murdered whilst I slept; and he would write to the Pasha, 'The Nasrâny, it may please your lordship, was found slain such a morning in his lodging, and by persons unknown.' In all the Kheybar cottages is a ladder and open trap to the house-top; and you may walk from end to end of all the house rows by their terrace roofs, and descend by day or by night at the trap, into what house-chamber you please: thus neighbours visit neighbours. I could not pass the night at the Nejûmy's; for they had but their suffa, so that his son Haseyn went to sleep abroad in a hired chamber, with other young men in the like case. Some householders spread matting over their trap, in the winter night; but this may be lifted without rumour, and they go always barefoot. There were evil doers not far off, for one night a neighbour's chickens which roosted upon our house terrace had been stolen; the thief, Amân thought, must be our former Galla comrade: it was a stranger, doubtless, for these black villagers eat no more of their poultry than the eggs!—This is a superstition of the Kheyâbara, for which they themselves cannot render a reason; and besides they will not eat leeks!

Another day whilst I sat in Ahmed's house there came up Mohammed the Kurdy to coffee. The Kurdy spoke to us with a mocking scorn of Muharram's death:—in his fatal afternoon, "the sick man said, 'Go Mohammed to Abdullah, for I feel that I am dying and I have somewhat to say to him.'—'*Ana nejjâb*, am I thy post-runner? if it please thee to die, what is that to us?'—the Egyptian lay sick. In the beginning of the night Muharram was sitting up; we heard a guggle in his throat,—he sank backward and was dead! We sent word to Abdullah: who sent over two of the askars, and we made them a supper of the niggard's goods. All Muharram's stores of rice and samn went to the pot; and we sat feasting in presence of our lord [saint] Muharram, who could not forbid this honest wasting of his substance."—"The niggard's goods are for the fire" (shall be burned in hell), responded those present. I questioned the Kurdy Mohammed, and he denied before them; and the Egyptian denied it, that my medicines had been so much as mentioned, or cause at all in Muharram's death.—The Kurdy said of the jebâl in the horizon of Kheybar, that they were but

as cottages, in comparison with the mighty mountains of his own country.

The sick Ageyly of Boreyda died soon after; but I had ceased from the first to give him medicines. 'He found the Nasrâny's remedies (minute doses of rhubarb) so horrible, he said, that he would no more of them.' In one day he died and was buried. But when the morrow dawned we heard in the village, that the soldier's grave had been violated in the night! —Certain who went by very early had seen the print of women's feet round about the new-made grave. 'And who had done this thing?' asked all the people. "Who, they answered themselves, but the cursed witches! They have taken up the body, to pluck out the heart of him for their hellish orgies." I passed by later with Amm Mohammed, to our garden labour, and as they had said, so it seemed indeed! if the prints which we saw were not the footsteps of elvish children.—Amân carried a good fat cat to a neighbour woman of ours, and he told me with loathing, that she had eaten it greedily, though she was well-faring, and had store of all things in her beyt; she was said to be one of the witches! * * *

CHAPTER IV

DELIVERANCE FROM KHEYBAR

We looked again for Dakhîl, returning from Medina. I spoke to Mohammed to send one to meet him in the way: that were there tidings out against my life (which Dakhîl would not hide from us), the messenger might bring us word with speed, and I would take to the Harra. "The Siruân shall be disappointed, answered my fatherly friend, if they would attempt anything against thy life! Wellah if Dakhîl bring an evil word, I have one here ready, who is bound to me, a Beduwy; and by him I will send thee away in safety."—This was his housewife's brother, a wild grinning wretch, without natural conscience, a notorious camel robber and an homicide. Their father had been a considerable Bishr sheykh; but in the end they had lost their cattle. This wretch's was the Beduin right of the Hálhal, but that yielded him no advantage, and he was become a gatûny at Kheybar; where his hope was to help himself by cattle-lifting, in the next hostile marches.—Last year seeing some poor stranger in the summer market, with a few ells of new-bought calico, (for a shirt-cloth,) in his hand, he vehemently coveted it for himself. Then he followed that strange tribesman upon the Harra, and came upon him in the path and murdered him; and took his cotton, and returned to the village laughing:—he was not afraid of the blood of a stranger! The wild wretch sat by grinning, when Amm Mohammed told me the tale; but the housewife said, sighing, "Alas! my brother is a kafir, so light-headed is he, that he dreads not Ullah." The Nejûmy answered, "Yet the melaun helped our low plight last year, (when there was a dearth at Kheybar); he stole sheep and camels, and we feasted many times:—should we leave all the fat to our enemies, and we ourselves perish with hunger? Sheykh Khalîl, say was this lawful for us or harâm?"

I thought if, in the next days, I should be a fugitive upon

the vast lava-field, without shelter from the sun, without known landmarks, with water for less than three days, and infirm in body, what hope had I to live?—A day later Dakhîl arrived from Medina, and then, (that which I dreaded,) Amm Mohammed was abroad, to hunt gazelles, upon the Harra; nor had he given me warning overnight,—thus leaving his guest (the Arabs' remiss understanding), in the moment of danger, without defence. The Nejûmy absent, I could not in a great peril have escaped their barbarous wild hands; but after some sharp reckoning with the most forward of them I must have fallen in this subbakha soil, without remedy. Ahmed was too 'religious' to maintain the part of a misbeliever against any mandate from Medina: even though I should sit in his chamber, I thought he would not refuse to undo to the messengers from Abdullah. I sat therefore in Mohammed's suffa, where at the worst I might keep the door until heaven should bring the good man home.—But in this there arrived an hubt of Heteym, clients of his, from the Harra; and they brought their cheeses and samn to the Nejûmy's house, that he might sell the wares for them. Buyers of the black village neighbours came up with them, and Mohammed's door was set open. I looked each moment for the last summons to Abdullah, until nigh mid-day; when Amm Mohammed returned from the Harra, whence he had seen the nomads, far off, descending to Kheybar.—Then the Nejûmy sat down among us, and receiving a driving-stick from one of the nomads, he struck their goods and cried, "Who buys this for so much?" and he set a just price between them: and taking his reed-pen and paper he recorded their bargains, which were for measures of dates to be delivered (six months later), in the harvest. After an hour, Amm Mohammed was again at leisure; then having shut his door, he said he would go to Abdullah and learn the news.

He returned to tell me that the Pasha wrote thus, "We have now much business with the Haj; at their departure we will examine and send again the books: in the meanwhile you are to treat the Engleysy honourably and with hospitality." I was summoned to Abdullah in the afternoon: Amm Mohammed went with me, and he carried his sword, which is a strong argument in a valiant hand to persuade men to moderation in these lawless countries. Abdullah repeated that part of the governor's order concerning the books; of the rest he said nothing.—I afterwards found Dakhîl in the street; he told me he had been privately called to the (Turkish) Pasha, who enquired of him, 'What did I wandering in this country, and whether the Nasrâny spoke Arabic?' (he spoke it very well himself). Dakhîl

found him well disposed towards me: he heard also in Medina that at the coming of the Haj, Mohammed Said Pasha, being asked by the Pasha-governor, if he knew me, responded, 'He had seen me at Damascus, and that I came down among the Haj to Medâin Sâlih; and he wondered to hear that I was in captivity at Kheybar, a man known to be an Engleysy and who had no guilt towards the Dowla, other than to have been always too adventurous to wander in the (dangerous) nomadic countries.'

The few weeks of winter had passed by, and the teeming spring heat was come, in which all things renew themselves: the hamîm month would soon be upon us, when my languishing life, which the Nejûmy compared to a flickering lamp-wick, was likely (he said) to fail at Kheybar. Two months already I had endured this black captivity of Abdullah; the third moon was now rising in her horns, which I hoped in Heaven would see me finally delivered. The autumn green corn was grown to the yellowing ear; another score of days—so the Lord delivered them from the locust—and they would gather in their wheat-harvest.

I desired to leave them richer in water at Kheybar. Twenty paces wide of the strong Sefsâfa spring was a knot of tall rushes; there I hoped to find a new fountain of water. The next land-holders hearkened gladly to my saw, for water is mother of corn and dates, in the oases; and the sheykh's brother responded that to-morrow he would bring eyyâl, to open the ground.—Under the first spade-stroke we found wet earth, and oozing joints of the basalt rock: then they left their labour, saying we should not speed, because it was begun on a Sunday. They remembered also my words that, in case we found a spring of water, they should give me a milch cow On the morrow a greater working party assembled. It might be they were in doubt of the cow, and would let the work lie until the Nasrâny's departure, for they struck but a stroke or two in my broken ground; and then went, with crowbars, to try their strength about the old well-head, and see if they might not enlarge it. The iron bit in the flaws of the rock; and stiffly straining and leaning, many together, upon their crowbars, they sprung and rent up the intractable basalt. Others who looked on, whilst the labourers took breath, would bear a hand in it: among them the Nejûmy showed his manly pith and stirred a mighty quarter of basalt. When it came to mid-day they forsook their day's labour. Three forenoons they wrought thus with the zeal of novices: in the second they sacrificed a

goat, and sprinkled her blood upon the rock. I had not seen Arabs labour thus in fellowship. In the Arabs are indigent corroded minds full of speech-wisdom; in the negroes' more prosperous bodies are hearts more robust. They also fired the rock, and by the third day the labourers had drawn out many huge stones: now the old well-head was become like a great bath of tepid water, and they began to call it el-hammàm. We had struck a side vein, which increased the old current of water by half as much again,—a benefit for ever to the husbandmen of the valley.

The tepid springs of Kheybar savour upon the tongue of sulphur, with a milky smoothness, save the *Ayn er-Reyih*, which is tasteless. Yellow frogs inhabit these springs, besides the little silver-green fishes. Green filmy webs of water-weed are wrapped about the channels of the lukewarm brooks, in which lie little black turreted snails, like those of W. Thirba and el-Ally [and Palmyra]. I took up the straws of caddis-worms and showed them to Amm Mohammed: he considered the building of those shell-pipes made without hands, and said; "Oh the marvellous works of God; they are perfect without end! and well thou sayest, 'that the Kheyâbara are not housed as these little vermin!'"

I had nearly outworn the spite of fortune at Kheybar; and might now spend the sunny hours, without fear, sitting by the spring Ayn er-Reyih, a pleasant place, little without the palms; and where only the eye has any comfort in all the blackness of Kheybar. Oh, what bliss to the thirsty soul is in that sweet light water, welling soft and warm as milk, [86° F.] from the rock! And I heard the subtle harmony of Nature, which the profane cannot hear, in that happy stillness and solitude. Small bright dragon-flies, azure, dun and vermilion, sported over the cistern water ruffled by a morning breath from the figgera, and hemmed in the solemn lava rock. The silver fishes glance beneath, and white shells lie at the bottom of this water world. I have watched there the young of the thób, shining like scaly glass and speckled: this fairest of saurians lay sunning, at the brink, upon a stone; and oft-times moving upon them and shooting out the tongue he snatched his prey of flies without ever missing.—Glad were we when Jummàr had filled our girby of this sweet water.

The irrigation rights of every plot of land are inscribed in the sheykhs' register of the village;—the week-day and the hours when the owner with foot and spade may dam off and draw to himself the public water. Amongst these rude Arabian villagers are no clocks nor watches,—nor anything almost of

civil artifice in their houses. They take their wit in the daytime, by the shadowing-round of a little wand set upon the channel brink.—This is that dial of which we read in Job: 'a servant earnestly desireth the shadow . . . our days on the earth are a shadow.' In the night they make account of time more loosely. The village gates are then shut; but the waterers may pass out to their orchards from some of the next-lying houses. Amm Mohammed tells me that the husbandmen at Medina use a metal cup, pierced with a very fine eye,—so that the cup set floating in a basin may sink justly at the hour's end. * * *

* * * One afternoon when I went to present myself tc the village tyrant, I saw six carrion beasts, that had been thelûls, couched before Abdullah's door! the brutes stretched their long necks faintly upon the ground, and their mangy chines were humpless. Such could be none other than some unpaid soldiers' jades from Medina; and I withdrew hastily to the Nejûmy.—Certain Ageylies had been sent by the Pasha; and the men had ridden the seventy miles hither in five days!—Such being the Ageyl, whose forays formerly—some of them have boasted to me—" made the world cold!" they are now not seldom worsted by the tribesmen of the desert. In a late expedition of theirs from Medina, we heard that 'forty were fallen, their baggage had been taken, and the rest hardly saved themselves.'—I went back to learn their tidings, and meeting with Abdullah in the street, he said, " Good news, Khalîl! thy books are come again, and the Pasha writes, 'send him to Ibn Rashîd'."

On the morrow, Abdullah summoned me; he sat at coffee in our neighbour Hamdàn's house.—'This letter is for thee, said he, (giving me a paper) from the Pasha's own hand' And opening the sheet, which was folded in our manner, I found a letter from the Pasha of Medina! written [imperfectly], as follows, in the French language; with the date of the Christian year, and signed in the end with his name,—*Sábry.*

[*Ad literam*] Le 11 janvier 1878
[Medine]

D'aprés l'avertissement de l'autorité local, nous sommes saché votre arrivée à Khaiber, à cette occasion je suis obligé de faire venir les lettres de recommendation et les autres papiers à votre charge.

En étudiant à peine possible les livres de compte, les papiers volants et les cartes, enfin parmi ceux qui sont arrivaient-ici, jai disserné que votre idée de voyage, corriger la carte, de savoir les

conditions d'état, et de trouver les monuments antiques de l'Arabie centrale dans le but de publier au monde

je suis bien satisfaisant à votre etude utile pour l'univers dans ce point, et c'est un bon parti pour vous aussi; mais vous avez connu certainement jusqu' aujourd'hui parmi aux alantours des populations que vous trouvé, il y a tant des Bedouins témeraire, tant que vous avez le recommendion de quelque personnages, je ne regarde que ce votre voyage est dangereux parmi les Bédouins sus-indiqué; c'est pour cela je m'oblige de vous informé à votre retour à un moment plutôt possible auprès de Cheïh d'Ibni-Réchite à l'abri de toute danger, et vous trouvrez ci-join tous vos les lettres qu'il était chez-nous, et la recommendation au dite Cheïh de ma part, et de là prenez le chemin dans ces jours à votre destination.

SABRI

"And now, I said to Abdullah, where is that money which pertains to me,—six lira!" The black village governor startled, changed his Turkish countenance, and looking felly, he said "We will see to it." The six Ageylies had ridden from Medina, by the Pasha's order, only to bring up my books, and they treated me with regard. They brought word, that the Pasha would send other twenty-five Ageylies to Hâyil for this cause. The chief of the six, a Waháby of East Nejd, was a travelled man, without fanaticism; he offered himself to accompany me whithersoever I would, and he knew, he said, all the ways, in those parts and far southward in Arabia.

The day after when nothing had been restored to me, I found Abdullah drinking coffee in sheykh Sâlih's house. "Why, I said, hast thou not restored my things?"—"I will restore them at thy departure."—"Have you any right to detain them?" "Say no more (exclaimed the villain, who had spent my money) —a Nasrâny to speak to me thus!—or I will give thee a buffet." —"If thou strike me, it will be at thy peril. My hosts, how may this lieutenant of a dozen soldiery rule a village, who cannot rule himself? one who neither regards the word of the Pasha of Medina, nor fears the Sûltân, nor dreads Ullah himself. Sâlih, sheykh of Kheybar, hear how this coward threatens to strike a guest in thy house; and will ye suffer it my hosts?"— Abdullah rose and struck me brutally in the face.—"Sâlih, I said to them, and you that sit here, are you free men? I am one man, infirm and a stranger, who have suffered so long, and unjustly,—you all have seen it! at this slave's hands, that it might have whitened my beard: if I should hereafter remember to complain of him, it is likely he will lose his office." Auwad, the kâdy who was a friend, and sat by me, began some conciliating

speech. 'Abdullah, he said, was to blame: Khalîl was also to blame. There is danger in such differences; let there be no more said betwixt you both.' *Abdullah:* "Now, shall I send thee to prison?"—"I tell thee, that I am not under thy jurisdiction;" and I rose to leave them. "Sit down, he cries, and brutally snatched my cloak, and this askar—he looked through the casement and called up one of his men that passed by—shall lead thee to prison." I went down with him, and, passing Amm Mohammed's entry, I went in there, and the fellow left me.

The door was locked, but the Beduin housewife, hearing my voice, ran down to open: when I had spoken of the matter, she left me sitting in the house, and, taking the key with her, the good woman ran to call her husband who was in the palms. Mohammed returned presently, and we went out to the plantations together: but finding the chief of the riders from Medina, in the street, I told him, 'since I could not be safe here that I would ride with them to the gate of the city. It were no new thing that an Englishman should come thither; was there not a cistern, without the northern gate, named *Birket el-Engleysy?*'

Mohammed asked 'What had the Pasha written? he would hear me read his letter in the Nasrâny language': and he stood to listen with great admiration. '*Pitta-pitta-pitta!* is such their speech?' laughed he; and this was his new mirth in the next coffee meetings. But I found the good man weak as water in the end of these evils: he had I know not what secret understanding now with the enemy Abdullah; and, contrary to his former words, he was unwilling that I should receive my things until my departure! The Ageylies stayed other days, and Abdullah was weary of entertaining them. I gave the Wahâby a letter to the Pasha; which, as soon as they came again to town, he delivered.

Kheybar, in the gibing humour of these black villagers, is *jezîrat*, 'an island': it is hard to come hither, it is not easy to depart. Until the spring season there are no Aarab upon the vast enclosing Harra: Kheybar lies upon no common way, and only in the date-harvest is there any resort of Beduins to their wadiân and villages. In all the vulcanic country about, there were now no more than a few booths of Heteym, and the nearest were a journey distant.—But none of those timid and oppressed nomads durst for any silver convey the Nasrâny again to Hâyil; so aghast are they all of the displeasure of Ibn Rashîd. I thought now to go to the (Harra) village el-Hâyat, which lies in the way of them that pass between Ibn Rashîd's country and Medina: and I might there find carriage to the Jebel.

The Nejûmy blamed my plain speaking: I had no wit, he said, to be a traveller! "If thou say among the Moslemîn, that thou art a Moslem, will your people kill thee, when you return home? —art thou afraid of this, Khalîl?" So at the next coffee meetings he said, "I have found a man that will not befriend himself! I can in no wise persuade sheykh Khalîl: but if all the Moslemîn were like faithful in the religion, I say, the world would not be able to resist us." * * *

* * * The Nejûmy family regarded me with affection: my medicines helped (and they believed had saved) their infant daughter; I was now like a son in the house, *wullah in-ak mithil weledna yâ Khalîl*, said they both. Mohammed exhorted me, to dwell with him at Kheybar, 'where first after long travels, I had found good friends. I should be no more molested among them for my religion; in the summer market I might be his salesman, to sit at a stall of mantles and kerchiefs and measure out cubits of calico, for the silver of the poor Beduw. He would buy me then a great-eyed Galla maiden to wife.'—There are none more comely women in the Arabs' peninsula; they are gracious in the simplest garments, and commonly of a well tempered nature; and, notwithstanding that which is told of the hither Hábash countries, there is a becoming modesty in their heathen blood.—This was the good Nejûmy, a man most worthy to have been born in a happier country! * * *

* * * Mohammed asked, "What were the Engleys good for?" I answered, "They are good rulers."—"Ha! and what rule they? since they be not rebels (but friends) to the Sooltân?"—"In these parts of the world they rule India; an empire greater than all the Sultan's Dowlat, and the principal béled of the Moslemîn."—"Eigh! I remember I once heard an Hindy say, in the Haj, 'God continue the *hakûmat* (government of) el-Engleys; for a man may walk in what part he will of *el-Hind*, with a bundle of silver; but here in these holy countries even the pilgrims are in danger of robbers!'"—Amm Mohammed contemned the Hindies, "They have no heart, he said, and I make no account of the Engleys, for ruling over never so many of them: I myself have put to flight a score of *Hinûd*,"—and he told me the tale. "It was in my ignorant youth: one morning in the Haj season, going out under the walls (of Medina), to my father's orchard, I saw a company of Hinûd sitting before me upon a hillock,—sixteen persons: there sat a young maiden in the midst of them—very richly attired! for

they were some principal persons. Then I shouted, and lifting my lance, began to leap and run, against them; the Hindies cried out, and all rising together they fled to save their lives!—leaving the maiden alone; and the last to forsake her was a young man—he perchance that was betrothed to be her husband."—The gentle damsel held forth her delicate hands, beseeching him by signs to take only her ornaments: she drew off her rings, and gave them to the (Beduin-like) robber;—Mohammed had already plucked off her rich bracelets! But the young prodigal, looking upon her girlish beauty and her distress, felt a gentleness rising in his heart and he left her [unstained].—For such godless work the Arabs have little or no contrition; this worthy man, whom God had established, even now in his religious years, felt none.—It may seem to them that all world's good is *kheyr Ullah*, howbeit diversely holden, in several men's hands; and that the same (whether by subtilty, or warlike endeavour) might well enough be assumed by another. * * *

* * * Twelve days after I had written to the Pasha, came his rescript to Abdullah, with a returning hubt; bidding him 'beware how he behaved himself towards the Engleysy, and to send me without delay to Ibn Rashîd; and if no Beduins could be found to accompany me, to send with me some of the Ageyl: he was to restore my property immediately, and if anything were missing he must write word again.' The black village governor was now in dread for himself; he went about the village to raise that which he had spent of my robbed liras: and I heard with pain, that (for this) he had sold the orphan's cow.

He summoned me at night to deliver me mine own. The packet of books and papers, received a fortnight before from Medina, was sealed with the Pasha's signet: when opened a koran was missing and an Arabic psalter! I had promised them to Amm Mohammed; and where was the camel bag? Abdullah murmured in his black throat 'Whose could be this infamous theft?' and sent one for Dakhîl the post.—Dakhîl told us that 'Come to Medina he went, with the things on his back, to the government palace; but meeting with a principal officer—one whom they all knew—that personage led him away to drink coffee in his house. "Now let me see, quoth the officer, what hast thou brought? and, if that Nasrâny's head should be cut off, some thing may as well remain with me, before all goes up to the Pasha."—The great man compelled me, said Dakhîl, so I let him have the books; and when he saw the Persian camel

bag, "This too, he said, may remain with me." '—"Ullah curse the father of him!" exclaimed Abdullah: and, many of the askars' voices answered about him, "Ullah curse him!" I asked, "Is it a poor man, who has done this?" *Abdullah:* "Poor! he is rich, the Lord curse him! It is our colonel, Khalîl, at Medina; where he lives in a great house, and receives a great government salary, besides all the [dishonest] private gains of his office."—"The Lord curse him!" exclaimed the Nejûmy. "The Lord curse him! answered Amân (the most gentle minded of them all), he has broken the *namûs* of the Dowla!" *Abdullah:* "Ah! Khalîl, he is one of the great ones at Medina, and *gomâny!* (a very adversary). Now what can we do, shall we send again to Medina?" A villager lately arrived from thence said, "The colonel is not now in Medina, we heard a little before our coming away, that he had set out for Mecca."—So must other days be consumed at Kheybar for this Turkish villain's wrong! in the meanwhile Sábry Pasha might be recalled from Medina!

I sat by the Nejûmy's evening fire, and boiled tea, which he and his nomad jâra had learned to drink with me, when we heard one call below stairs; the joyous housewife ran down in haste, and brought up her brother, who had been long out cattle lifting, with another gatûny. The wretch came in jaded, and grinning the teeth: and when he had eaten a morsel, he began to tell us his adventure;—'That come in the Jeheyna dîra, they found a troop of camels, and only a child to keep them. They drove off the cattle; and drove them forth, all that day, at a run, and the night after; until a little before dawn, when, having yet a day and a half to Kheybar, they fell at unawares among tents!—it was a menzil of Harb. The hounds barked furiously, at the rushing by of camels, the Aarab ran from their beyts, with their arms. He and his rafîk alighting hastily, forsook the robbed cattle, and saving no more than their matchlocks, they betook themselves to the side of a mountain. From thence they shot down against their pursuers, and those shot up at them. The Harb bye and bye went home to kahwa; and the geyatîn escaped to Kheybar on foot with their weary lives!'

The next day Amm Mohammed called his robber brother-in-law to supper. The jaded wretch soon rose from the dish to kindle his pipe, and immediately went home to sleep.—Mohammed's wife returned later from milking their few goats; and as she came lighting herself upon the stairs, with a flaming palm-branch, his keen eye discerned a trouble in her looks.—

"Eigh! woman, he asked, what tidings?" She answered with a sorrowful alacrity, in the Semitic wise, "Well! [a first word of good augury], it may please Ullah: my brother is very sick, and has a flux of the bowels, and is lying in great pain, as if he were to die, and we cannot tell what to do for him:—it is [the poor woman cast down her eyes] as if my brother had been poisoned; when he rose from eating he left us, and before he was come home the pains took him!"—Mohammed responded with good humour, "This is a folly, woman, who has poisoned the melaun? I am well, and sheykh Khalîl is well; and Haseyn and thou have eaten after us of the same mess,—but thy brother is sick of his cattle stealing! Light us forth, and if he be ailing we will bring him hither, and sheykh Khalîl shall cure him with some medicine."

We found him easier; and led him back with us. I gave him grains of laudanum powder, which he swallowed without any mistrusting.—I saw then a remedy of theirs, for the colic pain, which might sometime save life after drugs have failed. The patient lay groaning on his back, and his sister kneaded the belly smoothly with her housemother's hands [they may be as well anointed with warm oil]; she gave him also a broth to drink, of sour milk with a head of (thûm) garlic beaten in it. At midnight we sent him away well again: then I said to Amm Mohammed, "It were easier to die once, than to suffer heart-ache continually."—"The melaun has been twinged thus oftentimes; and who is there afraid of sheykh Khalîl; if thou bid me, little father Khalîl, I would drink poison."—The restless Beduwy was gone, the third morrow, on foot over the Harra, to seek hospitality (and eat flesh-meat) at el-Hâyat,—forty miles distant.

The Siruân asked a medicine for a chill; and I brought him camphor. "Eigh! said Abdullah, is not this *kafûr* of the dead, wherewith they sprinkle the shrouds as they are borne to the burial?—five drops of this tincture will cut off a man's offspring. What hast thou done to drink of it, Amm Mohammed!" The good man answered, "Have I not Haseyn, and the little bint? Wellah if sheykh Khalîl have made me from this time childless, I am content, because Khalîl has done it." The black audience were aghast; "Reach me, I said to them, that bottle and I will drink twice five drops." But they murmured, "Akhs! and was this one of the medicines of Khalîl?" * * *

* * * The day was at hand, which should deliver me from

Kheybar. Dâkhil the post was willing to convey me to Hâyil, for two of my gold pieces: but that would leave me with less than eighty shillings—too little to bring me to some friendly soil, out of the midst of Arabia. Eyâd, a Bishr Ageyly, proffered to carry me on his sick thelûl for five reals to Hâyil. I thought to go first (from this famine at Kheybar) to buy victual at el-Hâyat; their oasis had not been wasted by locusts. Those negro Nejd villagers are hospitable, and that which the Arabians think is more than all to the welfare of their tribes and towns, the sheykh was a just and honourable person.—The Nejûmy's wife's brother had returned from thence after the three days' hospitality: and being there, with two or three more loitering Beduwies like himself, he told us that each day a householder had called them; and "every host killed a bull to their supper!" "It is true, said the Nejûmy; a bull there is not worth many reals."—"The villagers of Hâyat are become a whiter people of late years! quoth the Beduwy; this is through their often marriages with poor women of Heteym and Jeheyna."

—Eyâd, a Beduwy, and by military adoption a townsman of Medina, was one who had drunk very nigh the dregs, of the mischiefs and vility of one and the other life. A Beduwy (mild by nature to the guest), he had not given his voice for my captivity; but in the rest he was a lukewarm adulator of Abdullah. —All my papers were come again, *save only the safe-conduct of Ibn Rashîd*, which they had detained! The slave-hearted Abdullah began now to call me 'Uncle Khalîl'; for he thought, 'What, if the Nasrâny afterward remembered his wrongs, and he had this power with the Dowla—'? How pitiful a behaviour might I have seen from him if our lots had been reversed at Kheybar! He promised me provision for the way, and half the Ageyly's wages to Hâyil; but I rejected them both.

Amm Mohammed was displeased because I would not receive from him more than two handfuls of dates:—he was low himself till the harvest, and there remained not a strike of corn in the village. I divided my medicines with the good man, and bought him a tunic and a new gun-stock: these with other reals of mine (which, since they were loose in my pockets, Abdullah had not taken from me), already spent for corn and samn in his house, might suffice that Amm Mohammed should not be barer at my departure, for all the great-hearted goodness which he had shown me in my long tribulation at Kheybar. He said, "Nay, Khalîl, but leave me happy with the remembrance, and take it not away from me by requiting me! only this

I desire of thee that thou sometimes say, '*The Lord remember him for good.*' Am I not thy abu, art not thou my son, be we not brethren? and thou art poor in the midst of a land which thou hast seen to be all hostile to thee. Also Ahmed would not suffer it; what will my brother say? and there would be talk amongst the Kheyâbara." I answered, "I shall say nothing:" then he consented. So I ever used the Arabian hospitality to my possibility: yet now I sinned in so doing, against that charitable integrity, the human affection, which was in Amm Mohammed; and which, like the waxen powder upon summer fruits, is deflowered under any rude handling. When he received my gift, it seemed to him that I had taken away his good works! * * *

* * * Abdullah had purchased other camel-bags for me, from a salesman who arrived from Medina. I agreed with Eyâd; and on the morrow we should depart from Kheybar.—When that blissful day dawned, my rafîk found it was the 21st of the moon *Sáfr*, and not lucky to begin our journey; we might set out, he said, the next morning.

I saw then two men brought before Abdullah from Umm Kîda, for resisting the forced cleansing and sweeping in their sûk. Abdullah made them lie upon their breasts, in a public alley, and then, before weeping women, and the village neighbours,—and though the sheykhs entreated for them, he beat them, with green palm rods; and they cried out mainly, till their negro blood was sprinkled on the ground. Amm Mohammed went by driving his kine to the common gathering-place of their cattle without the gates: his half-Beduin (gentle) heart swelled to see this bestial (and in his eyes inhuman) spectacle! And with loud seditious voice as he returned, he named Abu Aly "very ass, and Yahûdy"! to all whom he found in the village street.

The new sun rising, this was the hour of my deliverance from the long *deyik es-sudr*, the straitness of the breast in affliction, at Kheybar. Eyâd said that all his hire must be paid him, ere the setting out; because he would leave it with his wife. In a menzil of the Aarab, I had not doubted, a Beduwy is commonly a trusty rafîk; but Eyâd was a rotten one, and therefore I had covenanted to pay him a third in departing, a third at el-Hâyat, and a third at our arriving in Hâyil. Abdullah sought to persuade me with deceitful reasons; but now I refused Eyâd, who I foresaw from this beginning would be a dangerous companion *Abdullah:* "Let us not strive, we may find some other, and in all things, I would fain content

Khalîl." Afterwards he said, "I vouch for Eyâd, and if he fail in anything, the fault be upon my head! Eyâd is an askar of mine, *the Dowla has a long arm* and for any misdeed I might cut off his head. Eyâd's arrears of pay are now five or six hundred reals, and he durst not disobey the Dowla. Say which way you would take to Hâyil, and to that I will bind him. You may rest here a day and there a day, at your own liking, and drink whey, where you find Beduins; and to this Eyâd is willing because his thelûl is feeble. Wouldst thou as much as fifteen days for the journey?—I will give him twenty-six to go and come."

The Nejûmy, who stood as a looker-on to-day among us, was loud and raw in his words; and gave his counsel so fondly before them all, and manifestly to my hurt! that I turned from him with a heartache. The traveller should sail with every fair wind in these fanatical countries, and pass forth before goodwill grow cold: I made Eyâd swear before them all to be faithful to me, and counted the five reals in his hand.

Abdullah had now a request, that an Ageyly Bishr lad, *Merjàn*, should go in our company. I knew him to be of a shallow humour, a sower of trouble, and likely by recounting my vicissitudes at Kheybar to the Aarab in the way, to hinder my passage. *Abdullah:* 'He asks it of your kindness, that he might visit an only sister and his little brother at Hâyil; whom he has not seen these many years.' I granted, and had ever afterward to repent:—there is an impolitic humanity, which is visited upon us.

The Jew-like Southern Annezy are the worst natured (saving only the Kahtân) of all the tribes. I marked with discomfort of heart the craven adulation of Eyâd, in his leavetaking of these wretches. Although I had suffered wrongs, I said to them (to the manifest joy of the guilty Abdullah,) the last word of Peace. —My comrade Amân came along with me. The Nejûmy was gone before to find his mare; he would meet us by the way and ride on a mile with me. We went by a great stone and there I mounted: Amân took my hand feebly in his dying hand, and prayed aloud that the Lord would bring me safely to my journey's end. The poor Galla earnestly charged Eyâd, to have a care of me, and we set forward. * * *

* * * At little distance the Nejûmy met us,—he was on foot. He said, his mare had strayed in the palms; and if he might find her, he would ride down to the Tubj, to cut male palm blossoms of the half-wild stems there, to marry them with his female

trees at home. One husband stem (to be known by the doubly robust growth) may suffice among ten female palms.—"Now God be with thee, my father Mohammed, and requite thee."—"God speed thee Khalîl," and he took my hand. Amm Mohammed went back to his own, we passed further; and the world, and death, and the inhumanity of religions parted us for ever!

We beat the pad-footed thelûl over the fenny ground, and the last brooks and plashes. And then I came up from the pestilent Kheybar wadiân, and the intolerable captivity of the Dowla, to a blissful free air on the brow of the Harra! In the next hour we went by many of the vaults, of wild basalt stones, which I have supposed to be barrows. After ten miles' march we saw a nomad woman standing far off upon a lava rock, and two booths of Heteym. My Beduin rafîks showed me the heads of a mountain southward, *el-Baitha*, that they said stands a little short of Medina.

It was afternoon, we halted and loosed out the thelûl to pasture, and sat down till it should be evening. When the sun was setting we walked towards the tents: but the broken-headed Eyâd left me with Hamed and his loaded thelûl, and went with Merjân to guest it at the other beyt. The householder of the booth where I was, came home with the flocks and camels; he was a beardless young man. They brought us buttermilk, and we heard the voice of a negress calling in the woman's apartment, *Hamed! yâ Hamô!* She was from the village, and was staying with these nomad friends in the desert, to refresh herself with lében. It was presently dark, but the young man went abroad again with the ass to bring in water. He returned after two hours and, without my knowledge, they sacrificed a goat: it was for this he had fetched water. The young Heteymy called me—the adulation of an abject race—*Towîl el-amr*.

After the hospitality Eyâd entered, "Khalîl, he said, hast thou reserved no morsels for me, that am thy rafîk?"—"Would a rafîk have forsaken me?" He now counselled to hold a more westerly course, according to the tidings they had heard in the other tent, 'that we might come every day to menzils of the Aarab, and find milk and refreshment; whereas, if I visited el-Hâyat, all the way northward to Hâyil from thence was now bare of Beduins.'—I should thus miss el-Hâyat, and had no provisions: also I assented to them in evil hour! it had been better to have yielded nothing to such treacherous rafîks.

We departed at sunrise, having upon our right hand, in the 'White Harra' (el-Abiath) a distant mountain, which they like-

wise named *el-Baitha* [other than that in the Hejâz, nigh Medina]. In that jebel, quoth my rafîks, are the highest *sháebân* (seyl-strands) of W. er-Rummah; but all on this side seyls down to the (great Hejâz) Wady el-Humth. We passed by sharp glassy lavas; '—*loub*," said my companions. A pair of great lapwing-like fowl, *habâra*, fluttered before us; I have seldom seen them in the deserts [and only at this season]: they have whitish and dun-speckled feathers. Their eggs (brown and rose, black speckled) I have found in May, laid two together upon the bare wilderness gravel [near Maan]; they were great as turkey-eggs, and well tasting: the birds might be a kind of bustards. "Their flesh is nesh as cotton between the teeth," quoth the Bishr Sybarite Eyâd. Merjân and Eyâd lured to them, whistling; they drew off their long gun-leathers, and stole under the habâras; but as Beduins will not cast away lead in the air, they returned bye and bye as they went. I never saw the Arabs' gunning help them to any game: only the Nejûmy used to shoot at, (and he could strike down) flying partridges.

From hence the vulcanic field about us was a wilderness of sharp lava stones, where few or no cattle paths [Bishr, *jadda*] appeared; and nomads go on foot among the rocking blocks unwillingly. A heavy toppling stone split the horny thickness of Hamed's great toe. I alighted that he might ride; but the negro borrowed a knife and, with a savage resolution, shred away his flesh, and went on walking. In the evening halt, he seared the bloody wound, and said, it would be well enough, for the next marches. As we journeyed the March wind blustered up against us from the north; and the dry herbage and scudding stems of sere desert bushes, were driven before the blast. Our way was uncertain, and without shelter or water; the height of this lava-plain is 3400 feet. Merjân—the lad was tormented with a throbbing ague-cake (*táhal*), after the Kheybar fever, shouted in the afternoon that he saw a flock; and then all beside his patience he shrieked back curses, because we did not follow him: the flock was but a troop of gazelles. "*Fen el-Aarab*, they said at last, the nomads where?—*neffera!* deceitful words; but this is the manner of the Heyteymân! they misled us last night, Ullah send them confusion." The negro had drunk out nearly all in my small waterskin: towards evening he untied the neck and would have made a full end of it himself at a draught; but I said to him, "Nay, for we have gone and thirsted all the day, and no man shall have more than other." The Beduins cried out upon him, "And thinkest thou that we be yet in the Saheyn? this is the khála and no swaggering-place of the Kheyâbara." Finally, when the sun set, we found

a hollow ground and sídr trees to bear off the night wind, which blew so fast and pierced our slender clothing: they rent down the sere white arms of a dead acacia, for our evening fire. Then kneading flour of the little water which remained to us, we made hasty bread under the embers. The March night was cold.

We departed when the day dawned, and held under the sandstone mountain *Gurs:* and oh, joy! this sun being fairly risen, the abhorred land-marks of Kheybar appeared no more. We passed other vaulted cells and old dry walling upon the waste Harra, and an ancient burying-place. "See, said Eyâd, these graves of the auellîn, how they lie heaped over with stones!" We marched in the vulcanic field—'a land whose stones are iron', and always fasting, till the mid-afternoon, when we found in some black sand-beds footprints of camels. At first my rafîks said the traces were of a râhla five to ten days old; but taking up the jella, they thought it might be of five days ago. The droppings led us over the Harra north-westward, towards the outlying plutonic coasts of J Hejjûr.—Footprints in the desert are slowly blotted by insensible wind causing the sand corns to slide; they might otherwise remain perfectly until the next rain.—In a monument lately opened in Egypt, fresh prints of the workmen's soles were found in the fine powder of the floor; and they were of an hundred men's ages past! The Beduins went to an hollow ground, to seek a little ponded rain, and there they filled the girby. That water was full of wiggling white vermin; and we drank—giving God thanks—through a lap of our kerchiefs. [We may see the flaggy hare-lips of the camel fenced with a border of bristles, bent inwardly; and through this brush the brute strains all that he drinks of the foul desert waters!] The Beduin rafîks climbed upon every high rock to look for the nomads: we went on till the sun set, and then alighted in a low ground with acacia trees and bushes; there we found a dàr of the nomads lately forsaken. We were here nigh the borders of the Harra.

As the morrow's sun rose we set forward, and the camel droppings led us toward the Thullân Hejjûr. We came bye and bye to the Harra side, and the lava-border is here like the ice-brink of a glacier; where we descended it was twenty feet in height, and a little beside us eight or ten fathoms. Beyond the Harra we passed forth upon barren steeps of plutonic gravel, furrowed by the secular rains and ascending toward the horrid wilderness of mountains, Jebâl Hejjûr. A napping gazelle-buck, started from a bush before us; and standing an instant at gaze, he had fallen then to the shot of an European,—but the Beduins are always unready. As we journeyed I saw an hole, a yard deep,

digged in the desert earth; the rafîks answered me, 'It was for a *mejdûr* (*one sick of the small-pox*).'—They kindle a fire in it, and after raking out the embers the sick is seated in the hot sand: such may be a salutary sweating-bath. The Arabians dread extremely the homicide disease; and the calamity of a great sheykh of the Annezy in Kasîm was yet fresh in men's memories.—His tribesfolk removed from him in haste; and his own kindred and even his household forsook him!

Leaving the sandstone platform mountain *el-Kh'tâm* upon the right hand, we came to the desolate mountains, whose knees and lower crags about us were traps, brown, yellow, grey, slate-colour, red and purple. Small black eagles, el-agâb, lay upon the wing above us, gliding like the shadows, which their outstretched wings cast upon the rocky coasts. Crows and rákhams hovered in the lower air, over a forsaken dâr of the nomads: their embers were yet warm, they had removed this morning. The Beduin companions crept out with their long matchlocks, hoping to shoot a crow, and have a pair of shank-bones for pipe-stems. I asked them if there had fallen a hair or feather to their shot in the time of their lives? They protested, "Ay wellah, Khalîl; and the gatta many times." Not long after we espied the Aarab and the camels. We came up with them a little after noon, when they first halted to encamp. The sheykh, seeing strangers approach, had remained a little in the hindward; and he was known to my companions. These nomads were *Ferâdessa*, *Ibn Simry*, Heteym. We sat down together, and a weled milked two of the sheykh's nâgas, for us strangers.

This sheykh, when he knew me to be the Nasrâny, began to bluster, although I was a guest at his milk-bowl. "What! heathen man, he cries; what! Nasrâny, wherefore comest thou hither? Dost thou not fear the Aarab's knife? Or thinkest thou, O Jew-man, that it cannot carve thy throat?—which will be seen one day. O ye his rafîks, will they not cut the wezand of him? Where go ye now—to Hâyil? but Ibn Rashîd will kill him if this (man) come thither again."—The Heteym are not so civil-minded as the right Beduw; they are often rough towards their guests, where the Beduw are gentle-natured. When I saw the man was a good blunt spirit, I derided his ignorance till he was ashamed; and in this sort you may easily defeat the malicious simplicity of the Arabs.

We drove on our beast to their camp, and sat down before a beyt. The householder bye and bye brought us forth a bowl of léban and another of mereesy; we loosed out the thelûl to pasture, and sat by our baggage in the wind and beating sun till evening; when the host bade us enter, and we found a supper

set ready for us, of boiled rice. He had been one in the Heteymy hubt which was lately taken by a foray of Jeheyna near the walls of Medina. Upon the morrow this host removed with his kindred, and we became guests of another beyt; for we would repose this day over in their menzil, where I counted thirty tents. When I gave a sick person rhubarb, his friends were much pleased for "by the smack, said they, it should be a good medicine indeed." A few persons came to us to enquire the news: but not many men were at home by day in the Heteymy menzil: for these nomads are diligent cattle-keepers, more than the Beduw. * * *

* * * They questioned roughly in the booth, "What are the Nasâra, what is their religion?" One among them said: "I will tell you the sooth in this as I heard it [in Medina, or in the civil north countries]: The Nasâra inhabit a city closed with iron and encompassed by the sea!" *Eyâd:* "Talk not so boisterously, lest ye offend Khalîl; and he is one that with a word might make this tent to fall about our ears." "Eigh! they answered, could he so indeed?" I found in their menzil two lives blighted by the morbus gallicus. I enquired from whence had they that malady? They answered, "From el-Medina."

At daybreak the nomad people removed. We followed with them westward, in these mountains; and ascended through a cragged passage, where there seemed to be no footing for camels. Hamed, who had left us, came limping by with one whom he had found to guide him: "Farewell, I said, *akhu Hamda.*" The Kheybar villain looked up pleased and confused, because I had named him (as one of the valiant) by his sister, and he wished me God speed. We were stayed in the midst by some friends, that would milk for us ere we departed from among them. Infinite seemed to me the horrid maze of these desolate and thirsty mountains! Their name Jebâl Hejjûr may be interpreted the stony mountains:—they are of the Wélad Aly and Bishr,—and by their allowance of these Heteym. In the valley deeps they find, most years, the rabîa and good pasture bushes. These coasts seyl by W. Hejjûr to the W. el-Humth. We were now much westward of our way. The nomads removed southward; and leaving them we descended, in an hour, to a wady bottom of sand, where we found another Heteym menzil, thirty booths, of *Sŭeyder*, Ibn Simry. The district (of a kind of middle traps), they name *Yeterôha:* Eyâd's Aarab seldom visited this part of their dîra; and he had been here but once before. These mountains seyl, they say, by W. Khâfutha, one of the Kheybar valleys.

Merjân found here some of his own kindred, a household or two of his Bishr clan *Bejaija* or *Bejaida*.—There are many poor families of Beduin tribesmen living (for their more welfare) in the peaceable society of the Heteym. A man, that was his cousin, laid hands on the thelûl, and drew her towards his hospitable beyt.—Our hosts of yesterday sent word of my being in the dîra to a sick sheykh of theirs, *Ibn Heyzán*, who had been hurt by a spear-thrust in a ghrazzu. Amm Mohammed lately sold some ointment of mine to the sick man's friends in Kheybar, which had been found excellent; and his acquaintance desired that I should ride to see him. I consented to wait here one day, until the return of their messenger.

When I took out my medicine book and long brass Arabic inkhorn, men and women gathered about me; it was marvels to them to see me write and read. They whispered, "He sees the invisible;—at least thou seest more than we poor folk!—it is written there!" The host had two comely daughters; they wondered to look upon the stranger's white skin. The young women's demeanour was easy, with a maidenly modesty; but their eye-glances melted the heart of the beardless lad Merjân, their cousin, who had already a girl-wife at Kheybar. These nomad-hareem in Nejd were veiled with the face-clout, but only from the mouth downward; they wore a silver ring in the right nostril, and a braided forelock hanging upon the temples. The goodman went abroad with his hatchet, and we saw them no more till sunset, when he and his wife came dragging-in great lopped boughs of tolh trees:—where we see the trail of boughs in the khâla, it is a sign of the nomad menzils. Of these they made a sheep-pen before the beyt; and the small cattle were driven in and folded for the night. They call it *hathîra;* "Shammar, they said, have another name," [*serifat*]. The host now set before us a great dish of rice.

Eyâd was treacherous, and always imagining, since he had his wages, how he might forsake me: the fellow would not willingly go to Hâyil. "Khalîl, shall I leave thee here? wellah the thelûl is not in plight for a long journey."—"Restore then three reals and I will let thee go."—"Ah! how may I, Khalîl? you saw that I left the money at home."—"Then borrow it here."—"Bless me! which of these Aarab has any money, or would lend me one real?"—"All this I said at Kheybar, that thou wouldst betray me; Eyâd, thou shalt carry me to Hâyil, as thou art bounden."—"But here lies no way to Hâyil, we are come out of the path; these Aarab have their faces towards the Auájy, let us go on with them, it is but two marches, and I will leave thee there."—The ill-faith of the Arabs is a gulf,

in the path of the unwary! there is nothing to hope for in man, amongst them; and their heaven is too far off, or without sense of human miseries. Now I heard from this wretch's mouth my own arguments, which he had bravely contradicted at Kheybar! On the morrow Eyâd would set out with the rising sun: I said, we will remain here to-day, as thou didst desire yesternight and obtain of me. But he loaded! and then the villanous raffîk came with his stick, and—it was that he had learned in the Turkish service—threatened to beat me, if I did not remove: but he yielded immediately.

In this menzil I found a Solubby household from *W. es-Suffera*, which is spoken of for its excessive heat, in the Hejâz, not much north of Mecca. They were here above three hundred miles from home; but that seems no great distance to the land-wandering Solubba. The man told me that when summer was in, they would go to pitch, alone, at some water in the wilderness: and (having no cattle) they must live then partly of venison. "You have now asked me for an eye-medicine, can you go hunting with blear eyes?"—"It is the young men (*el-eyyâl*) that hunt; and I remain at home."—I went further by a tent where the Heteymy housewife was boiling down her léban, in a great cauldron, to mereesy. I sat down to see it: her pot sputtered, and she asked me, could I follow the spats with my eyes upward? "For I have heard say, that the Nasâra cannot look up to heaven." Harshly she chid 'my unbelief and my enmity to Ullah'; and I answered her nothing. Then she took up a ladleful of her mereesy paste, poured samn on it, in a bowl, and bade the stranger eat, saying cheerfully, "Ah! why dost thou continue without the religion? and have the Lord against thee and the people also; only pray as we, and all the people will be thy kindred."—Such were the nomads' daily words to me in these deserts.

The morning after, when the messenger had not returned, we loaded betimes. The sun was rising as we rode forth; and at the camp's end another Bishr householder bade us alight, for he had made ready for us—no common morrow's hospitality; but his dish of rice should have been our supper last evening. Whilst we were eating, a poor woman came crying to me, 'to cure her daughter and stay here,—we should be her guests; and she pretended she would give the hakîm a camel when her child was well.' Eyâd was now as iniquitously bent that I should remain, as yesterday that I should remove; but I mounted and rode forth: we began our journey without water. The guest must not stretch the nomad hospitality, we could not ask them to fill our small girby with the common juice of the earth; yet

when hosts send to a weyrid they will send also the guest's water-skin to be filled with their own girbies.

We journeyed an hour or two, over the pathless mountains, to a brow from whence we overlooked an empty plain, lying before us to the north. Only Merjân had been here once in his childhood; he knew there were waterpits yonder,—and we must find them, since we had nothing to drink. We descended, and saw old footprints of small cattle; and hoped they might lead to the watering. In that soil of plutonic grit were many glittering morsels of clear crystal. Merjân, looking upon the landmarks, thought bye and bye that we had passed the water; and my rafîks said they would return upon the thelûl to seek it. They bade me sit down here and await them: but I thought the evil in their hearts might persuade them, ere they had ridden a mile, to leave me to perish wretchedly.—Now couching the thelûl, they unloaded my bags. "The way is weary, they said, to go back upon our feet, it may be long to find the themeyil; and a man might see further from the back of the thelûl."—"I will look for the water with you."—"Nay, but we will return to thee soon."—"Well go, but leave with me thy matchlock, Eyâd; and else we shall not part so." He laid down his gun unwillingly, and they mounted and rode from me.

They were out an hour and a half: then, to my comfort, I saw them returning, and they brought water.—Eyâd now complained that I had mistrusted him! 'And wellah no man before had taken his gun from him; but this is Khalîl!'—"Being honest rafîks, you shall find me courteous;—but tell me, you fired upon your own tribesmen?"—"Ay, billah! I an Auájy shot against the Auájy, and if I dealt so with mine own kinsmen, what would I not do unto thee?"—"How then might I trust thee?" *Merjân:* "Thou sayest well, Khalîl, and this Eyâd is a light-headed coxcomb." Among the Aarab, friends will bite at friends thus, betwixt their earnest and game, and it is well taken. *Eyâd:* "Come, let us sit down now and drink tobacco; for we will not journey all by day, but partly, where more danger is, in the night-time. Go Merjân, gather stalks, and let us bake our bread here against the evening, when it were not well to kindle a fire." The lad rose and went cheerfully; for such is the duty of the younger among wayfaring companions in the khála. * * *

* * * An idle hour passed, and we again set forward; the land was a sandy plain, bordered north-eastward by distant mountains. In the midst, between hills, is a summer watering place of the Auájy, *Yemmen.* There are ancient ten-fathom

wells, and well steyned, the work, they say, of the jân.—We have passed again from the plutonic rocks to the (here dark-coloured) red sandstones. A black crater hill appeared now, far in front upon the Harra, J. Ethnân. This sandy wilderness is of the Auájy; 'white' soil, in which springs the best pasture, and I saw about us almost a thicket of green bushes!—yet the two-third parts of kinds which are not to the sustenance of any creature: we found there fresh foot-prints of ostriches. "Let us hasten, they said, [over this open country]," and Eyâd besought me to look in my books, and forecast the peril of our adventure; 'for *wellah yudayyik súdry*, his breast was straitened, since I had made him lay down his matchlock by me.'

We halted an hour after the stars were shining, in a low place, under a solitary great bush; and couched the thelûl before us, to shelter our bodies from the chill night wind, now rising to a hurricane, which pierced through their light Hejâz clothing. The Beduin rafîks, to comfort themselves with fire, forgot their daylight fears: they felt round in the darkness for a few sticks. And digging there with my hands, I found jella in the sand,—it was the old mûbrak, or night lair, of a camel; and doubtless some former passenger had alighted to sleep at our inn of this great desert bush: the beast's dung had been buried by the wind, two or three years. Merjân gathered his mantle full: the precious fuel soon glowed with a red heat in our sandy hearth, and I boiled tea, which they had not tasted till now.

The windy cold lasted all night, the blast was outrageous. Hardly at dawn could they, with stiffened fingers, kindle a new fire: the rafîks sat on,—there was not warmth in their half naked bodies to march against this wild wind.—A puff whirling about our bush scattered the dying embers, "Akhs! cries Eyâd, the sot, *Ullah yulâan abu ha'l hubûb*, condemn the father of this blustering blast; and he added, *Ullah yusullat aly ha'l hattab*, God punish this firewood." We rose at last; and the Beduin rafîks bathed their bodies yet a moment in the heat, spreading their loose tunics over the dying embers. The baffling March blast raged in our teeth, carrying the sandy grit into our eyes. The companions staggered forward on foot,—we marched north-eastward: after two hours, they halted to kindle another fire. I saw the sky always overcast with thin clouds. Before noon the storm abated; and the wind chopping round blew mildly in the afternoon, from the contrary part! We approached then the black border of the Harra, under the high crater-hill Ethnân. Ethnân stands solitary, in a field of sharp cinder-like and rifted lavas; the nomads say that this great *hilla* is inaccessible.

Sometimes, after winter rain, they see a light reeking vapour about the volcano head: and the like is seen in winter mornings over certain deep rifts in the Harra,—'the smell of it is like the breath of warm water.' This was confirmed to me by Amm Mohammed.

In that part there is a (land-mark) valley-ground which lies through the Harra towards el-Hâyat, *W. Mukheyat.* My small waterskin might hardly satisfy the thirst of three men in one summer's march, and this was the second journey; we drank therefore only a little towards the afternoon, and had nothing to eat. But my mind was full to see so many seamed, guttered and naked cinder-hills of craters in the horrid black lavas before us. The sense of this word hilla, hillaya, is according to Amm Mohammed, 'that which appears evidently,'—and he told me, there is a kind of dates of that name at Medina. Eyâd said thus, "*Halla* is the Harra-hill of black powder and slaggy matter; *hellayey* is a little Harra-hill; *hillî* or *hellowat* (others say *hilliân*) are the Harra-hills together."—We marched towards the same hillies which I had passed with Ghroceyb. When the sun was near setting the rafîks descried, and greeted (devoutly) the new moon.

The stars were shining when we halted amidst the hilliân the eighth evening of our march from Kheybar. They thought it perilous to kindle a fire here, and we had nothing to eat;—there should be water, they said, not far off. Eyâd rose to seek it, but in the night-time he could not find it again.—"I have been absent, he murmured, twelve years!" He knew his landmarks in the morning; then he went out, and brought again our girby full of puddle water. The eye of the sun was risen (as they said) 'a spear's length,' on height, when feeling ourselves refreshed with the muddy bever, we set forward in haste.

They held a course eastward over the lava country, to *Thúrghrud:* that is a hamlet of one household upon the wells of an antique settlement at the further border of the Harra. *Eyâd:* "It was found in the last generation by one who went up and down, like thyself, *yujassas,* spying out the country:" and he said I should see Thúrghrud in exchange for el-Hâyat. We went on by a long seyl and black sand-bed in the lavas, where was sprung a little rabîa: and driving the wretched thelûl to these green borders we let her graze forward, or gathering the herbs in our hands as we marched, we thrust them into her jaws. Where there grew an acacia I commonly found a little herbage, springing under the north side of the tree; that is where the lattice of minute leaves

casts a thin shadowing over the sun-stricken land, and the little autumn moisture is last dried up. I was in advance and saw camels' footprints! Calling the rafîks I inquired if these were not of yesterday:—they said they were three days old. They could not tell me if the traces were of a ghrazzu,—that is, these Beduin Ageylies did not distinguish whether they were the smaller footprints of thelûls, passing lightly with riders, or of grazing camels! But seeing the footing of camel-calves I could imagine that this was a drove moving between the pastures. It happened as in the former case when we found the traces of Ibn Simry's cattle, that a stranger judged nigher the truth than his Beduin company. The footprints lay always before us, and near mid-day, when they were in some doubt whether we should not turn and avoid them, we saw a camel troop pasturing in a green place, far in front.

The herders lay slumbering upon their faces in the green grass, and they were not aware of us, till our voice startled them with the fear of the desert. They rose hastily and with dread, seeing our shining arms; but hearing the words of peace (salaam aleyk) they took heart. When Eyâd afterward related this adventure, "Had they been gôm, he said, we should have taken wellah all that sight of cattle! and left not one of them." So sitting down with them we asked the elder herdsman, 'How he durst lead his camels hither?' He answered, "*Ullah yetowîl ûmr ha'l weled!* God give that young man [the Emir Ibn Rashîd] long life, under whose rule we may herd the cattle without fear. It is not nowadays as it was ten years yore, but I and my little brother may drive the 'bil to pasture all this land over." He sent the child to milk for us; and way-worn, hungry and thirsting, we swallowed every man three or four pints at a draught: only Merjân, because of his ague cake, could not drink much milk. The lads, that were Heteymies, had been some days out from the menzil, and their camels were jezzîn. They carried but their sticks and cloaks, and a bowl between them, and none other provision or arms. When hungry or thirsting they draw a nâga's udder, and drink their fill. They showed us where we might seek the nomads in front, and we left them.

CHAPTER V

DESERT JOURNEY TO HÂYIL. THE NASRÂNY IS DRIVEN FROM THENCE

We came in the afternoon to a sandstone platform standing like an island with cliffs in the basaltic Harra; the rafîks thought we were at fault, as they looked far over the vulcanic land and could not see the Aarab. From another high ground they thought they saw a camel-herd upon a mountain far off: yet looking with my glass I could not perceive them! We marched thither, and saw a nomad sitting upon a lava brow, keeping his camels. The man rose and came to meet us; and "What ho! he cries, Khalîl, comest thou hither again?" The voice I knew, and now I saw it was Eyâda ibn Ajjuèyn, the Heteymy sheykh, from whose menzil I had departed with Ghroceyb to cross the Harra, to Kheybar!

Eyâda saluted me, but looked askance upon my rafîks, and they were strange with him and silent. This is the custom of the desert, when nomads meeting with nomads are in doubt of each other whether friends or foemen. We all sat down; and said the robust Heteymy, "Khalîl what are these with thee?"—"Ask them thyself."—"Well lads, what tribesmen be ye,—that come I suppose from Kheybar?" They answered, "We are Ageyl and the Bashat el-Medina has sent us to convey Khalîl to Ibn Rashîd."—"But I see well that ye are Beduw, and I say what Beduw?"—Eyâd answered, "*Yâ Fulàn*, O Someone—for yet I heard not thy name, we said it not hitherto, because there might be some debate betwixt our tribes."—"Oho! is that your dread? but fear nothing [at a need he had made light of them both], eigh, Khalîl! what are they?—Well then, said he, I suppose ye be all thirsty; I shall milk for thee, Khalîl, and then for these, if they would drink!" When my rafîks had drunk, Eyâd answered, "Now I may tell thee we are of Bishr."—"It is well enough, we are friends; and Khalîl thou art I hear a Nasrâny, but how didst thou

see Kheybar?"—"A cursed place."—"Why wouldst thou go thither, did I not warn thee?"—"Where is Ghroceyb?"—"He is not far off, he is well; and Ghroceyb said thou wast a good rafîk, save that thou and he fell out nigh Kheybar, I wot never how, and thou wouldst have taken his thelûl."—"This is his wild talk."—"It is likely, for Khalîl (he spoke to my rafîks) is an honest man; the medicines our hareem bought of him, and those of Kâsim's Aarab, they say, have been effectual. How found ye him? is he a good rafîk?"—"Ay, this ought we to say, though the man be a Nasrâny! but billah it is the Moslems many times that should be named Nasâra."—"And where will ye lodge to-night?"—"We were looking for the Aarab, but tell us where should we seek their beyts."—"Yonder (he said, rising up and showing us with his finger), take the low way, on this hand; and so ye linger not you may be at their menzil about the sunsetting. I may perhaps go thither myself in the evening, and to-morrow ride with you to Hâyil."—We wondered to find this welfaring sheykh keeping his own camels!

We journeyed on by cragged places, near the east border of the Harra; and the sun was going down when we found the nomads' booths pitched in a hollow ground. These also were a *ferîj* (dim. *feraij*, and pl. *ferjân*), or partition, of Heteym. A ferîj is thus a nomad hamlet; and commonly the households in a ferîj are nigh kindred. The most nomad tribes in Nejd are dispersed thus three parts of the year, till the lowest summer season; then they come together and pitch a great standing menzil about some principal watering of their dîra.

We dismounted before the sheykh's tent; and found a gay Turkey carpet within, the uncomely behaviour of Heteym, and a miserable hospitality. They set before us a bowl of milk-shards, that can only be well broken between mill-stones. Yet later, these uncivil hosts, who were fanatical young men, brought us in from the camel-milking nearly two pailfuls of that perfect refreshment in the desert:—Eyâda came not.

These hosts had heard of the Nasrâny, and of my journey with Ghroceyb, and knew their kinsman's tale, 'that (though a good rafîk) Khalîl would have taken the thelûl, when they were nigh Kheybar.' Another said, 'It was a dangerous passage, and Ghroceyb returning had been in peril of his life; for as he rode again over the Harra there fell a heavy rain. Then he held westward to go about the worst of the lava country; and as he was passing by a sandy seyl, a head of water came

down upon him: his thelûl foundered, and his matchlock fell from him: Ghroceyb hardly saved himself to land, and drew out the thelûl, and found his gun again.'

On the morrow we rode two hours, and came to another hamlet of Heteym.—This day we would give to repose, and went to alight at a beyt; and by singular adventure that was Sâlih's! he who had forsaken me in these parts when I came down (now three months ago) from Hâyil. As the man stepped out to meet us, I called him by his name, and he wondered to see me. He was girded in his gunner's belt, to go on foot with a companion to el-Hâyat, two marches distant, to have new stocks put, by a good sâny (who they heard was come thither), to their long guns. Sâlih and Eyâd were tribesmen, of one fendy, and of old acquaintance. The booth beside him was of that elder Heteymy, the third companion in our autumn journey. The man coming in soon after saluted me with a hearty countenance; and Sâlih forewent his day's journey to the village for his guests' sake. This part of the vulcanic country is named *Hebrân*, of a red sandstone berg standing in the midst of the lavas: northward I saw again the mountains Bushra or Buthra. Having drunk of their léban, we gave the hours to repose. The elder Heteymy's wife asked me for a little meal, and I gave her an handful, which was all I had; she sprinkled it in her cauldron of boiling samn and invited me to the skimming. The housewife poured off the now clarified samn into her butter-skin; the sweet lees of flour and butter she served before us.

I had returned safe, therefore I said nothing; I could not have greeted Sâlih with the Scandinavian urbanity, "Thanks for the last time:" but his wife asked me, "Is Sâlih good, Khalîl?" They had a child of six years old; the little boy, naked as a worm, lay cowering from the cold in his mother's arms;—and he had been thus naked all the winter, at an altitude (here) of four thousand feet! It is a wonder they may outlive such evil days. A man came in who was clothed as I never saw another nomad, for he had upon him a home-spun mantle of tent-cloth; but the wind blew through his heavy carpet garment. I found a piece of calico for the poor mother, to make her child a little coat.

When the evening was come Sâlih set before us a boiled kid, and we fared well. After supper he asked me were I now appeased?—*mesquin!* he might be afraid of my evil remembrance and of my magical books. He agreed with Eyâd and Merjân that they, in coming-by again from Hâyil, should return to him, and then all go down together to Kheybar; where he

would sell his samn for dates, to be received at the harvest. Though one of the hostile Bishr, he was by adoption an Heteymy, and with Eyâd would be safe at Kheybar.—But how might they find these three booths in the wilderness after many days? Sâlih gave them the *shór* thus; "The fourth day we remove (when I come again from el-Hâyat), to such a ground: when the cattle have eaten the herb thereabout, we shall remove to such other; after ten or twelve days seek for us between such and such landmarks, and drinking of such waters."—He spoke to ears which knew the names of all bergs and rocks and seyls and hollow grounds in that vast wilderness: Eyâd had wandered there in his youth. * * *

* * * When the morning's light wakened us we arose and departed. We passed by the berg Hebrân, and came to a vast *niggera*, or sunken bay in the lavas: Eyâd brought me to see the place, which they name *Bacdi*, as a natural wonder. This is the summer water station of those Sbâa households which wander in the south with Misshel; when the Auájy pitch at Baitha Nethîl. In the basalt floor, littered with the old jella of the nomads' camels, are two ancient well-pits. Wild doves flew up from them, as we came and looked in; they are the birds of the desert waters, even of such as be bitter and baneful to the Arabs. We sat to rest out a pleasant hour in the cliff's shadow (for we thought the Aarab beyond could not be far off): and there a plot of nettles seemed to my eyes a garden in the desert!—those green neighbours and homely inheritors, in every land, of human nature.

We rested our fill; then I remounted, and they walked forward. Merjân was weary and angry in the midst of our long journey. I said to him, as we went out, "Step on, lad, or let me pass, you linger under the feet of the thelûl." He murmured, and turning, with a malignant look, levelled his matchlock at my breast. So I said, "Reach me that gun, and I will hang it at the saddle-bow, this will be better for thee:" I spoke to Eyâd to take his matchlock from him and hang it at the peak. Eyâd promised for the lad, "He should never offend me again: forgive him now, Khalîl—because I already alighted—I also must bear with him, and this is ever his nature, full of teen." "Enough and pass over now;—but if I see the like again, weled, I shall teach thee thy error. Eyâd, was there ever Beduwy who threatened death to his rafîk?"—"No, by Ullah." "But this (man), cries the splenetic lad, is a Nasrâny,—*with a Nasrâny who need keep any law? is not this an enemy of Ullah?*" At that word I wrested his gun from him, and gave it to Eyâd;

and laying my driving-stick upon the lad (since this is the only discipline they know at Medina), I swinged him soundly, in a moment, and made all his back smart. Eyâd from behind caught my arms; and the lad, set free, came and kicked me in villanous manner, and making a weapon of his heavy head-cord, he struck at me in the face: then he caught up a huge stone and was coming on to break my head, but in this I loosed myself from Eyâd "We have all done foolishly (exclaimed Eyâd), eigh! what will be said when this is told another day?—here! take thy gun, Merjân, but go out of Khalîl's sight; and Khalîl be friends with us, and mount again. Ullah! we were almost at mischief; and Merjân is the most narrow-souled of all that ever I saw, and he was always thus."

We moved on in silence; I said only that at the next menzil we would leave Merjân. He was cause, also, that we suffered thirst in the way; since we must divide with him a third of my small herdsman's girby. Worse than all was that the peevish lad continually corrupted the little good nature in Eyâd, with fanatical whisperings, and drew him from me. I repented of my misplaced humanity towards him, and of my yielding to such rafîks to take another way. Yet it had been as good to wink at the lad's offence, if in so doing I should not have seemed to be afraid of them. The Turkish argument of the rod might bring such spirits to better knowledge; but it is well to be at peace with the Arabs upon any reasonable conditions, that being of a feminine humour, they are kind friends and implacable enemies.

The Harra is here like a rolling tide of basalt: the long bilges often rise about pit-like lava bottoms, or *niggeras*, which lie full of blown sand. Soon after this we came to the edge of the lava-field; where upon our right hand, a path descended to Thûrgh-rud, half a journey distant. "Come, I said, we are to go thither." But Eyâd answered, "The way lies now over difficult lavas! and, Khalîl, we ought to have held eastward from the morning: yet I will go thither for thy sake, although we cannot arrive this night, and we have nothing to eat." Merjân cried to Eyâd not to yield, that he himself would not go out of the way to Thûrgh-rud. *Eyâd:* "If we go forward, we may be with Aarab to-night: so Sâlih said truly, they are encamped under yonder mountain." This seemed the best rede for weary men: I gave Eyâd the word to lead forward. We descended then from the Harra side into a plain country of granite grit, without blade or bush. 'Yet here in good years, said Eyâd, they find pasture; but now the land is máhal, because no autumn rain had fallen in these parts.'—So we marched some miles, and passed by the (granitic) Thullân Buthra.

"—But where are we come! exclaimed the rafîks, gazing about them: there can be no Aarab in this khâla; could Sâlih have a mind to deceive us?" The sun set over our forlorn march; and we halted in the sandy bed of a seyl to sleep. They hobbled the thelûl's forelegs, and loosed her out in the moonlight; but there was no pasture. We were fasting since yesterday, and had nothing to eat, and no water. They found a great waif root, and therewith we made a good fire; the deep ground covered us, under mountains which are named *Ethmâd* (pl. of *Thammad*).

The silent night in the dark khâla knit again our human imbecility and misery, at the evening fire, and accorded the day's broken fellowship. Merjân forgot his spite; but showing me some swelling wheals, "Dealest thou thus, he said, with thy friend, Khalîl? the chill is come, and with it the smart."—"The fault was thine; and I bid you remember that on the road there is neither Moslem nor Nasrâny, but we are *rufakâ, akhuân*, fellows and brethren."—"Well, Khalîl, let us speak no more of it." Merjân went out—our last care in the night—to bring in the weary and empty thelûl; he couched her to bear off the night wind, and we closed our eyes.

The new day rising, we stood up in our sandy beds and were ready to depart. We marched some hours through that dead plain country; and came among pale granite hills, where only the silver-voiced siskin, *Umm Sâlema*, flitted in the rocky solitude before us. We had no water, and Eyâd went on climbing amongst the bergs at our right hand. Towards noon he made a sign and shouted, 'that Merjân come to him with our girby'.—They brought down the skin full of water, which Eyâd had found in the hollow of a rock, overlaid with a flat stone; the work, they supposed, of some Solubby (hunter).—Rubbing milk-shards in the water, we drank mereesy and refreshed ourselves. The height of the country is 4600 feet. We journeyed all day in this poor plight; the same gritty barrenness of plain-land encumbered with granitic and basalt bergs lay always before us. Once only we found some last year's footprints of a *râhla*.

They watched the horizon, and went on looking earnestly for the Aarab: at half-afternoon Merjân, who was very clear sighted, cried out "I see *zôl!*"—zôl (pl. *azzuâl*), is the looming in the eye of aught which may not be plainly distinguished; so a blind patient has said to me, "I see the zôl of the sun." Eyâd gazed earnestly and answered, 'He thought billah he did see somewhat.'—Azzuâl in the desert are discerned moving in the farthest offing, but whether wild creatures or cattle, or

Aarab, it cannot be told. When Eyâd and Merjân had watched awhile, they said, "We see two men riding on one thelûl!" Then they pulled off hastily their gun-leathers, struck fire, and blew the matches, and put powder to the touch-holes of their long pieces I saw in Eyâd a sort of haste and trouble! "Why thus?" I asked.—"But they have seen us, and now they come hither!"—My two raffks went out, singing and leaping to the encounter, and left me with the thelûl; my secret arms put me out of all doubt. Bye and bye they returned saying, that when those riders saw the glance of their guns they held off.—"But let us not linger (they cried) in this neighbourhood:" they mounted the thelûl together and rode from me. I followed weakly on foot, and it came into my mind, that they would forsake me.

The day's light faded, the sun at length kissed the horizon, and our hope went down with the sun: we must lodge again without food or human comfort in the khála. The Beduin raffks climbed upon all rocks to look far out over the desert, and I rode in the plain between them. The thelûl went fasting in the mahál this second day; but now the wilderness began to amend. The sun was sinking when Merjân shouted, 'He had seen a flock'. Then Eyâd mounted with me, and urging his thelûl we made haste to arrive in the short twilight ere it should be dark night: we trotted a mile, and Merjân ran beside us. We soon saw a great flock trooping down in a rocky bay of the mountain in front. A maiden and a lad were herding them; and unlike all that I had seen till now, there were no goats in that nomad flock. The brethren may have heard the clatter of our riding in the loose stones, or caught a sight of three men coming, for they had turned their backs! Such meetings are never without dread in the khála: if we had been land-lopers they were taken tardy; we had bound them, and driven off the slow-footed flock all that night. Perchance such thoughts were in Eyâd, for he had not yet saluted them; and I first hailed the lad,—'Salaam aleyk!' He hearing it was peace, turned friendly; and Eyâd asked him "*Fen el-maâziba*, where is the place of entertainment?"—we had not seen the booths The young Beduwy answered us, with a cheerful alacrity, "It is not far off."

We knew not what tribesmen they were. The young man left his sister with the flock, and led on before us. It was past prayer time, and none had said his devotion:—they kneeled down now on the sand in the glooming, but (as strangers) not together, and I rode by them;—a neglect of religion which is not marked in the weary wayfarer, for one must dismount to

say his formal prayers. It was dusk when we came to their menzil; and there were but three booths. It had been agreed amongst us that my rafîks should not name me Nasrâny. Gently the host received us into his tent and spread down a gay Turkey carpet in the men's sitting place,—it was doubtless his own and his housewife's only bedding. Then he brought a vast bowl, full of léban, and bade us slack our thirst: so he left us awhile (to prepare the guest-meal). When I asked my rafîks, what Aarab were these, Eyâd whispered, "By their speech they should be Harb."—"And what Harb?"—"We cannot tell yet." Merjân said in my ear, "Repentest thou now to have brought me with thee, Khalîl? did not my eyes lead thee to this night's entertainment? and thou hadst else lodged again in the khála."

The host came again, and insisted gently, asking, might he take our water, for they had none. My rafîks forbade him with their desert courtesy, knowing it was therewith that he would boil the guest-meal, for us; but the goodman prevailed: his sacrifice of hospitality, a yearling lamb, had been slain already. Now upon both parts the Beduins told their tribes: these were Beny Sâlem, of Harb in Nejd; but their native dîra is upon the *sultâny* or highway betwixt the Harameyn. It was my first coming to tents of that Beduin nation; and I had not seen nomad hosts of this noble behaviour. The smiling householder filled again and again his great milk-bowl before us, as he saw it drawn low:—we drank for the thirst of two days, which could not soon be allayed. Seeing me drink deepest of three, the kind host, *maazîb*, exhorted me with *ighrtebig!* 'take thy evening drink,' and he piously lifted the bowl to my lips. "Drink! said he, for here is the good of Ullah, the Lord be praised, and no lack! and coming from the southward, ye have passed much weary country." *Eyâd:* "Wellah it is all máhal, and last night we were khlûa (lone men without human shelter in the khála); this is the second day, till this evening we found you."—"El-hamd illah! the Lord be praised therefore," answered the good householder Eyâd told them of the ghrazzu. "And Khalîl, said our host, what is he?—a *Méshedy?* (citizen of the town of Aly's violent death or "martyrdom", *Méshed Aly*, before mentioned); methinks his speech, *rótn*, and his hue be like theirs."—"Ay, ay, (answered my rafîks), a Méshedy, an hakîm, he is now returning to Hâyil."—"An uncle's son of his was here very lately, a worthy man; he came from Hâyil, to sell clothing among the Aarab,—and, Khalîl, dost thou not know him? he was as like to thee, billah, as if ye were brethren."

We lay down to rest ourselves. An hour or two later this generous maazîb and the shepherd, his brother, bore in a mighty charger of rice, and the steaming mutton heaped upon it; their hospitality of the desert was more than one man might carry.—The nomad dish is set upon the carpet, or else on a piece of tent-cloth, that no fallen morsels might be trodden down in the earth:—and if they see but a little milk spilled (in this everlasting dearth and indigence of all things), any born Arabians will be out of countenance. I have heard some sentence of their Néby blaming spilt milk.—The kind maazîb called upon us, saying, *Gûm! hŷakom Ullah wa en-Néby, eflah!* 'rise, take your meat, and the Lord give you life, and His Prophet.' We answered, kneeling about the dish, *Ullah hŷ-îk*, 'May the Lord give thee life':—the host left us to eat But first Eyâd laid aside three of the best pieces, "for the maazîb, and his wives; they have kept back nothing, he said, for themselves." The nomad house-mothers do always withhold somewhat for themselves and their children, but Eyâd, the fine Beduin gentleman, savoured of the town, rather than of the honest simplicity of the desert. "Ah! nay, what is this ye do? it needeth not, quoth the returning host, wellah we have enough; *eflah!* only eat! put your hands to it." "Prithee sit down with us," says Eyâd. "Sit down with us, O maazîb, said we all; without thee we cannot eat." "*Ebbeden*, nay I pray you, never."—Who among Beduins is first satisfied he holds his hand still at the dish; whereas the oasis dweller and the townling, rises and going aside by himself to wash his hands, puts the hungry and slow eaters out of countenance. A Beduwy at the dish, if he have seen the town, will rend off some of the best morsels, and lay them ready to a friend's hand:—Eyâd showed me now this token of a friendly mind.

The Beduw are nimble eaters; their fingers are expert to rend the meat, and they swallow their few handfuls of boiled rice or corn with that bird-like celerity which is in all their deeds. In supping with them, being a weak and slow eater, when I had asked their indulgence, I made no case of this usage; since to enable nature in the worship of the Creator is more than every apefaced devising of human hypocrisy. If any man called me I held that he did it in sincerity; and the Arabs commended that honest plainness in a stranger among them. There is no second giving of thanks to the heavenly Providence; but rising after meat we bless the man, saying (in this dîra) *Unaam Ullah aleyk*, 'the lord be gracious unto thee,' *yâ maazîb*. The dish is borne out, the underset cloth is drawn, and the bowl is fetched to us: we drink and return

to our sitting place at the hearth. Although welfaring and bountiful the goodman had no coffee ;—coffee Arabs are seldom of this hospitality.

The guest (we have seen) should depart when the morrow breaks; and the host sends him away fasting, to journey all that day in the khála. But if they be his friends, and it is the season of milk, a good householder will detain the last night's guests, till his jâra have poured them out a draught. Our Beny Sâlem maazîb was of no half-hearted hospitality, and when we rose to depart he gently delayed us. "My wife, he said, is rocking the semîla, have patience till the butter come, that she may pour you out a little léban; you twain are Beduw, but this Méshedy is not, as we, one wont to walk all day in the wilderness and taste nothing."—The second spring-time was come about of my sojourning in Arabia; the desert land flowed again with milk, and I saw with bowings down of the soul to the divine Nature, this new sweet *rabîa.* "*Ustibbah!* (cries the good man, with the hollow-voiced franchise of the dry desert), take thy morning drink."

— I speak many times of the Arabian hospitality, since of this I have been often questioned in Europe; and for a memorial of worthy persons. The hospitality of the worsted booths,—the gentle entertainment of passengers and strangers in a land full of misery and fear, we have seen to be religious I have heard also this saying in the mouths of town Arabians,—"It is for the report which passing strangers may sow of them in the country: for the hosts beyond will be sure to ask of their guests, 'Where lodged ye the last night; and were ye well entertained?'"

We journeyed now in a plain desert of gritty sand, which is called *Shaaba;* beset with a world of trappy and smooth basalt bergs, so that we could not see far to any part: all this soil seyls down to the W. er-Rummah. We journeyed an hour and came by a wide *rautha.* Rautha is any bottom, in the desert, which is a sinking place of ponded winter rain: the streaming showers carry down fine sediment from the upper ground, and the soil is a crusted clay and loam. Rautha may signify garden, —and such is their cheerful aspect of green shrubs in the khála: the plural is *riâth,* [which is also the name of the Wahâby metropolis in East Nejd]. I asked Eyâd, "Is not this soil as good and large as the Teyma oasis? wherefore then has it not been settled?"—"I suppose, he answered, that there is no water, or some wells had been found in it, of the auelîn." *Gá* likewise or *khób'ra* is a naked clay bottom in the desert,

where shallow water is ponded after heavy rain. *Khóbra* (or Khúbbera) is the ancient name of a principal oasis in the Nefûd of Kasîm :—I came there later.

Eyâd with a stone-cast killed a hare; and none can better handle a stone than the Aarab: we halted and they made a fire of sticks. The southern Aarab have seldom a knife, Eyâd borrowed my penknife to cut the throat of his venison; and then he cast in the hare as it was. When their stubble fire was burned out, Eyâd took up his hare, roasted whole in the skin, and broke and divided it; and we found it tender and savoury meat. This is the hunter's kitchen: they stay not to pluck, to flay, to bowel, nor for any tools or vessel; but that is well dressed which comes forth, for hungry men. In the hollow of the carcase the Beduwy found a little blood; this he licked up greedily, with some of the *ferth* or cud, and murmured the mocking desert proverb 'I am *Shurma* (Cleft-lips) quoth the hare.' They do thus in ignorance; Amm Mohammed had done the like in his youth, and had not considered that the blood is forbidden. I said to him, "When a beast is killed, although ye let some blood at the throat, does not nearly all the gore remain in the body?—and this you eat!" He answered in a frank wonder, "Yes, thou sayest sooth! the gore is left in the body,—and we eat it in the flesh! well then I can see no difference." The desert hare is small, and the delicate body parted among three made us but a slender breakfast Eyâd in the same place found the gallery (with two holes) of a jerboa; it is the edible spring-rat of the droughty wilderness, a little underground creature, not weighing two ounces, with very long hinder legs and a very long tufted tail, silken pelt, and white belly; in form she resembles the pouched rats of Australia Eyâd digged up the mine with his camel stick and, snatching the feeble prey, he slit her throat with a twig, and threw it on the embers; a moment after he offered us morsels, but we would not taste. The jerboa and the wâbar ruminate, say the hunters; Amm Mohammed told me, that they are often shot with the cud in the mouth.

We loosed out the thelûl, and sat on in this pleasant place of pasture Merjân lifted the shidâd to relieve her, and "Look! laughed he, if her hump be not risen?"—The constraint of the saddle, and our diligence in feeding her in the slow marches, made the sick beast to seem rather the better. Seeing her old brandmark was the *dubbûs*, I enquired 'Have you robbed her then from the Heteym?' Eyâd was amazed that I should know a wasm! and he boasted that she was of the best blood of the *Benât* (daughters of) *et-Tî* (or *Tîh*); he had bought her

from Heteym, a foal, for forty reals: she could then outstrip the most thelûls. Now she was a carrion riding beast of the Ageyl; and such was Eyâd's avarice that he had sent her down twice, freighted like a pack camel, with the Kheybar women's palm-plait to Medina; for which the Beduins there laughed him to scorn.—The Tî or Tîh is a fabulous wild hurr, or dromedary male, in the Sherarât wilderness. 'He has only three ribs, they say, and runs with prodigious swiftness; he may outstrip any horse.' The Sherarât are said to let their dromedaries stray in the desert, that haply they may be covered by the Tîh; and they pretend to discern his offspring by the token of the three ribs. The thelûls of the Sherarât [an 'alien' Arabian kindred] are praised above other in Western Arabia: Ibn Rashîd's armed band are mounted upon the light and fleet *Sherâries*.—Very excellent also, though of little stature, are the (Howeytât) dromedaries in the Nefûd of el-Arîsh.

Eyâd seemed to be a man of very honourable presence, with his comely Jew-like visage, and well-set full black beard; he went well clad, and with the gallant carriage of the sheykhs of the desert. Busy-eyed he was, and a distracted gazer: his speech was less honest than smooth and well sounding. I enquired 'Wherefore he wore not the horns?—the Beduin lovelocks should well become his manly [Annezy] beauty.' *Eyâd:* "I have done with such young men's vanities, since my horn upon this side was shot away, and a second ball cropt the horn on my other;—but that warning was not lost to me! Ay billah! I am out of taste of the Beduin life: one day we abound with the good of Ullah, but on the morrow our halâl may be taken by an enemies' ghrazzu! And if a man have not then good friends, to bring together somewhat for him again, wellah he must go a-begging."

Eyâd had been bred out of his own tribe, among Shammar, and in this dîra where we now came. His father was a substantial sheykh, one who rode upon his own mare; and young Eyâd rode upon a stallion. One day a strong foray of Heteym robbed the camels of his menzil, and Eyâd among the rest galloped to meet them. The Heteymân (nomads well nourished with milk) are strong-bodied and manly fighters; they are besides well armed, more than the Beduw, and many are marksmen. Eyâd bore before his lance two thelûl riders; and whilst he tilted in among the foemen, who were all thelûl riders, a bullet and a second ball cropt his braided locks; he lost also his horse, and not his young life. "Eyâd, thou playedest the lion!"—"Aha! and canst thou think what said the Heteym?—'By Ullah let that young rider of the horse come over to us when he will, and lie

with our hareem, that they may bring forth valiant sons.' "—He thought, since we saw him, that Eyâda ibn Ajjuèyn had been in that raid with them.

"And when thou hast thy arrears, those hundreds of reals, wilt thou buy thee other halàl? we shall see thee prosperous and a sheykh again?"—"Prosperous, and a sheykh, it might well be, were I another; but my head is broken, and I do this or that many times of a wrong judgment and fondly:—but become a Beduwy again, nay! I love no more such hazards: I will buy and sell at Hâyil. If I sell shirt-cloth and cloaks and *mandîls* (kerchiefs) in the sûk, all the Beduw will come to me; moreover, being a Beduwy, I shall know how to trade with them for camels and small cattle. Besides I will be Ibn Rashîd's man (one of his rajajîl) and receive a salary from him every month, always sure, and ride in the ghrazzus, and in every one take something!"—"We shall see thee then a shopkeeper!—but the best life, man, is to be a Beduwy." *Merjàn:* "Well said Khalîl, the best life is with the Beduw." *Eyâd:* "But I will none of it, and 'all is not *Khúthera* and *Tunis*';"—he could not expound to me his town-learned proverb. * * *

* * * We set forward; and after mid-day we came to six Shammar booths. The sheykh, a young man, *Braitshàn*, was known to Eyâd. My rafîks rejoiced to see his coffee-pots in the ashpit; for they had not tasted kahwa (this fortnight) since we set out from Kheybar The beyt was large and lofty; which is the Shammar and Annezy building wise. A mare grazed in sight; a sign that this was not a poor sheykh's household. The men who came in from the neighbour tents were also known to Eyâd; and I was not unknown, for one said presently, "Is not this Khalîl, the Nasrâny?"—he had seen me at Hâyil. We should pass this day among them, and my rafîks loosed out the thelûl to pasture. In the afternoon an old man led us to his booth to drink more coffee; he had a son an Ageyly at Medina. "I was lately there, said he, and I found my lad and his comrade eating their victuals *hâf*, without samn!—it is an ill service that cannot pay a man his bread."

They mused seeing the Nasrâny amongst them:—'Khalîl, an adversary of Ullah, and yet like another man!' Eyâd answered them in mirth, "So it seems that one might live well enough although he were a kafir!" * * *

* * * We heard that Ibn Rashîd was not at Hâyil. "The Emir, they said, is *ghrazzai* (upon an expedition) in the north

with the rajajîl; the princes [as Hamûd, Sleymân] are with him, and they lie encamped at *Heyennîeh*",—that is a place of wells in the Nefûd, towards Jauf. The Shammar princes have fortified it with a block-house; and a man or two are left in garrison, who are to shoot out at hostile ghrazzus: so that none shall draw water there, to pass over, contrary to the will of Ibn Rashîd. We heard that Anèybar was left deputy at Hâyil.—The sky was overcast whilst we sat, and a heavy shower fell suddenly. The sun soon shone forth again, and the hareem ran joyfully from the tents to fill their girbies, under the streaming granite rocks. The sheykh bade replenish the coffee pots, and give us a bowl of that sweet water to drink —Braitshân's mother boiled us a supper-dish of temmn: the nomad hospitality of milk was here scant,—but this is commonly seen in a coffee sheykh's beyt.

Departing betimes on the morrow we journeyed in a country now perfectly known to Eyâd The next hollow ground was like a bed of colocynth gourds, they are in colour and bigness as oranges. We marched two hours and came to a troop of camels: the herds were two young men of Shammar. They asked of the land backward, by which we had passed, 'Was the rabîa sprung, and which and which plants for pasture had we seen there?' Then one of them went to a milch nâga to milk for us; but the other, looking upon me, said, "Is not this Khalîl, the Nasrâny?" [he too had seen me in Hâyil]! We were here abreast of the first outlying settlements of the Jebel; and now looking on our left hand, we had a pleasant sight, between two rising grounds, of green corn plots. My rafîks said, "It is *Gussa*, a corn hamlet, and you may see some of their women yonder; they come abroad to gather green fodder for the well camels." A young man turned from beside them, with a grass-hook in his hand; and ran hither to enquire tidings of us passengers.—Nor he nor might those women be easily discerned from Beduw! After the first word he asked us for a gailiûn of tobacco;—"But come, he said, with me to our kasûr; ye shall find dates and coffee, and there rest yourselves." He trussed on his neck what gathered herbs he had in his cloak, and ran before us to the settlement. We found their kasûr to be poor low cottages of a single chamber —Gussa is a [new] desert grange of the Emir, inhabited only three months in the year, for the watering of the corn fields (here from six-fathom square well-pits sunk in the hard earth), till the harvest; then the husbandmen will go home to their villages: the site is in a small wady

Here were but six households of fifteen or twenty persons,

seldom visited by tarkîes (*terâgy*). *Aly* our host set before us dates with some of his spring butter and léban: I wondered at his alacrity to welcome us,—as if we had been of old acquaintance! Then he told them, that 'Last night he dreamed of a tarkîy, which should bring them tobacco!'—Even here one knew me! and said, "Is not this Khalîl, the Nasrâny? and he has a paper from Ibn Rashîd, that none may molest him; I myself saw it sealed by the Emir." "How sweet, they exclaimed, is dokhân when we taste it again!—wellah we are *sherarîb* (tobacco tipplers)" I said, "Ye have land, why then do ye not sow it?"—"Well, we bib it; but to sow tobacco, and see the plant growing in our fields, that were an unseemly thing, *makrûha!*" When we left them near midday, they counselled us to pass by *Agella*, another like 'dîra,' or outlying corn settlement; we might arrive there ere nightfall.—Beyond their cornfields, I saw young palms set in the seyl-strand: but wanting water, many were already sere. Commonly the sappy herb is seen to spring in any hole (that was perhaps the burrow of some wild creature) in the hard khála, though the waste soil be all bare: and the Gussa husbandmen had planted in like wise their palms that could not be watered; the ownership was betwixt them and the Beduw.

As they had shown us we held our way, through a grey and russet granite country, with more often basalt than the former trap rocks. Eyâd showed me landmarks, eastward, of the wells *es-Sâkf*, a summer water-station of Shammar. Under a granite hill I saw lower courses of two cell-heaps, like those in the Harras; and in another place eight or more breast-high wild flagstones of granite, set up in a row.—There was in heathen times an idol's house in these forlorn mountains.

Seeing the discoloured head of a granite berg above us, the rafîks climbed there to look for water; and finding some they filled our girby. When the sun was setting we came to a hollow path, which was likely to lead to Agella. The wilderness was again máhal, a rising wind ruffled about us, and clouds covered the stars with darkness which seemed to bereave the earth from under our footsteps. My companions would seek now some sheltered place, and slumber till morning; but I encouraged them to go forward, to find the settlement tonight. We journeyed yet two hours, and I saw some house-building, though my companions answered me, it was a white rock: we heard voices and barking dogs soon after, and passed before a solitary nomad booth. We were come to the "dîrat" el-Agella. Here were but two cabins of single ground-chambers and wells, and cornplots. The wind was high, we shouted

under the first of the house-walls ; and a man came forth who bade us good evening. He fetched us fuel, and we kindled a fire in the lee of his house, and warmed ourselves : then our host brought us dates and butter and léban, and said, ' He was sorry he could not lodge us within doors, and the hour was late to cook anything.' Afterward, taking up his empty vessels, he left us to sleep.

We had gone, they said, by a small settlement, *Hâfirat Zeylûl ;* my companions had not been here before Hâyil was now not far off, Eyâd said ; "To-morrow, we will set forward in the *jéhemma*, that is *betwixt the dog and the wolf*,—which is so soon, Khalîl, as thou mayest distinguish between a hound and the wolf, (in the dawning)."—The northern blast (of this last night in March) was keen and rude, and when the day broke, we rose shivering ; they would not remove now till the warm sun was somewhat risen. Yet we had rested through this night better than our hosts ; for as we lay awake in the cold, we heard the shrieking of their well-wheels till the morning light. *Merjàn :* " Have the husbandmen or the Beduw the better life ? speak, Khalîl, for we know that thou wast brought up among the Beduw."—" I would sell my palms, if I had any, to buy camels, and dwell with the nomads."—" And I," said he.

As we set forward the *ajjàj* or sand-bearing wind encumbered our eyes. A boy came along with us returning to el-Kasr, which we should pass to-day :—so may any person join himself to what travelling company he will in the open Arabic countries. The wilderness eastward is a plain full of granite bergs, whose heads are often trappy basalt ; more seldom they are crumbling needles of slaty trap rock. Before noon, we were in sight of el-Kasr, under Ajja, which Merjàn in his loghra pronounced *Ejja* : we had passed from the máhal, and a spring greenness was here upon the face of the desert There are circuits of the common soil about the desert villages where no nomads may drive their cattle upon pain of being accused to the Emir : such township rights are called *h'má* [*confer* Numb. xxxv 2–5] We saw here a young man of el-Kasr, riding round upon an ass to gather fuel, and to cut fodder for his well camels. Now he crossed to us and cried welcome, and alighted ; that was to pull out a sour milkskin from his wallet—of which he poured us out to drink, saying, " You passengers may be thirsty ? " Then taking forth dates, he spread them on the ground before us, and bade us break our fasts : so remounting cheerfully, he said, " We shall meet again this evening in the village "

The rafîks loosed out the thelûl, and we lay down in the sand of a seyl without shadow from the sun, to repose awhile. The

Ageylies chatted; and when the village boy heard say between their talk, that there was a Dowlat at Medina,—"El-Medina! cries he, *kus umm-ha!*"—Eyâd and Merjân looked up like saints, with beatific visages! and told him, with a religious awe, 'He had made himself a kafir! for knew he not that el-Medina is one of the two sanctuaries?' They added that word of the sighing Mohammedan piety, "Ullah, *ammr-ha*, the Lord build up Medina"—I have heard some Beduwy put thereto '*mûbrak thelûl en-Néby*, the couching place of the prophet's dromedary,' [Christians in the Arabic border-lands will say in their sleeve, *Ullah yuharrak-ha*, 'The Lord consume her with fire!'] It was new lore to the poor lad, who answered half aghast, that 'he meant not to speak anything amiss, and he took refuge in Ullah.' He drew out parched locusts from his scrip, and fell to eat again: locust clouds had passed over the Jebel, he said, two months before, but the damage had been light.

The tólâ, or new fruit-stalks of their palms, were not yet put forth; we saw also their corn standing green: so that the harvest in Jebel Shammar may be nearly three weeks later than at Kheybar and Medina.

At half-afternoon we made forward towards the (orchard) walls of el-Kasr, fortified with the lighthouse-like towers of a former age. Eyâd said, 'And if we set out betimes on the morrow, we might arrive in Hâyil, *há'l hazza*, about this time.' The villagers were now at rest in their houses, in the hottest of the day, and no man stirring. We went astray in the outer blind lanes of the clay village, with broken walls and cavernous ground of filthy sunny dust. Europeans look upon the Arabic squalor with loathing: to our senses it is heathenish. Some children brought us into the town. At the midst is a small open place with a well-conduit, where we watered the thelûl: that water is sweet, but lukewarm, as all ground-water in Arabia. Then we went to sit down, where the high western wall cast already a little shadow, in the public view; looking that some householder would call us.

Men stood in their cottage thresholds to look at us Beduins: then one approached,—it seems these villagers take the charge in turn, and we stood up to meet him. He enquired, "What be ye, and whence come ye, and whither will ye?" we sat down after our answer, and he left us. He came again and said '*sum!*' and we rose and followed him. The villager led us into his cottage yard; here we sat on the earth, and he brought us dates, with a little butter and thin whey: when we had eaten he returned, and we were called to the village Kahwa. Here also they knew me, for some had seen me in Hâyil. These

morose peasants cumbered me with religious questions; till I was most weary of their insane fanaticism

El-Kasr, that is *Kasr el-Asheruwât*, is a village of two hundred and fifty to three hundred souls; the large graveyard, without the place, is a wilderness of wild headstones of many generations. Their wells are sunk to a depth (the Beduins say) of thirty fathoms!

We now heard sure tidings of the Emir; his camp had been removed to *Hazzel*, that is an *aed* or jau (watering place made in hollow ground) not distant, eastwards, from Shekâky in the Ruwâlla country (where was this year a plentiful rabîa), 'and all Shammar was with him and the Emir's cattle.' They were not many days out from Hâyil, and the coming again of the Prince and his people would not be for some other weeks. These are the pastoral, and warlike spring excursions of the Shammar Princes. A month or two they lie thus in tents like the Beduw; but the end of their loitering idleness is a vehement activity: for as ever their cattle are murubba, they will mount upon some great ghrazzu, with the rajajîl and a cloud of Beduw, and ride swiftly to surprise their enemies; and after that they come again (commonly with a booty) to Hâyil.—All the desert above Kasr was, they told us, máhal. The rabîa was this year upon the western side of Ajja; and the Emir's troops of mares and horses had been sent to graze about Môgug. Eyâd enquired, 'If anything had been heard of the twenty Ageyl riders from Medina!'

The villagers of Kasr are Beny Temîm: theirs is a very ancient name in Arabia. They were of old time Beduins and villagers, and their settled tribesmen were partly of the nomad life; now they are only villagers They are more robust than the Beduin neighbours, but churlish, and of little hospitality. In the evening these villagers talked tediously with us strangers, and made no kahwa. Upon a side of their public coffee hall was a raised bank of clay gravel, the *manèm* or travellers' bedstead, a very harsh and stony lodging to those who come in from the austere delicacy of the desert; where in nearly every place is some softness of the pure sand. The nights, which we had found cold in the open wilderness, were here warm in the shelter of walls.—When we departed ere day, I saw many of these Arabian peasants sleeping abroad in their mantles; they lay stretched like hounds in the dust of the village street.

At sunrise we saw the twin heads of the Sumrâ Hâyil, Eyâd responded to all men's questions; "We go with this Khalîl to Hâyil, at the commandment of the Bashat el-Medina;

and are bearers of his sealed letter to Ibn Rashîd; but we know not what is in the writing,—which may be to cut off all our heads!'—also I said in my heart, 'The Turks are treacherons!'—But should I break the Pasha's seal? No! I would sooner hope for a fair event of that hazard. This sealed letter of the governor of Medina, was opened after my returning from Arabia, at a British Consulate; and it contained no more than his commending me to '*The Sheykh*' Ibn Rashîd, and the request that he would send me forward on my journey.

I walked in the mornings two hours, and as much at afternoon, that my companions might ride; and to spare their sickly thelûl I climbed to the saddle, as she stood, like a Beduwy: but the humanity which I showed them, to my possibility, hardened their ungenerous hearts. Seeing them weary, and Eyâd complaining that his soles were worn to the quick, I went on walking barefoot to Gofar, and bade them ride still.—There I beheld once more (oh! blissful sight,) the plum trees and almond trees blossoming in an Arabian oasis. We met with no one in the long main street; the men were now in the fields, or sleeping out the heat of the day in their houses. We went by the *Manôkh*, and I knew it well; but my companions, who had not been this way of late years, were gone on, and so we lost our breakfast. When I called they would not hear; they went to knock at a door far beyond. They sat down at last in the street's end, but we saw no man. "Let us to Hâyil, and mount thou, Khalîl!" said the rafîks. We went on through the ruins of the northern quarter, where I showed them the road; and come near the desert side, I took the next way, but they trod in another. I called them, they called to me, and I went on riding. Upon this Eyâd's light head turning, whether it were he had not tasted tobacco this day, or because he was weary and fasting, he began to curse me; and came running like a madman, 'to take the thelûl.' When I told him I would not suffer it, he stood aloof and cursed on, and seemed to have lost his understanding. A mile beyond he returned to a better mind, and acknowledged to me, that 'until he had drunk tobacco of a morning his heart burned within him, the brain rose in his pan, and he felt like a fiend.'—It were as easy to contain such a spirit as to bind water!

I rode not a little pensively, this third time, in the beaten way to Hâyil; and noted again (with abhorrence, of race) at every few hours' end their "kneeling places";—those little bays of stones set out in the desert soil, where wayfarers overtaken by the canonical hours may patter the formal prayer of

their religion.—About midway we met the morning passengers from Hâyil · and looking upon me with the implacable eyes of their fanaticism, every one who went by uttered the same hard words to my companions, ' Why bring ye him again ? ' Ambar, Aneybar's brother, came next, riding upon an ass in a company; he went to Gofar, where he had land and palms. But the worthy Galla libertine greeted us with a pleasant good humour,—I was less it might be in disgrace of the princely household than of the fanatical populace We saw soon above the brow of the desert the white tower-head of the great donjon of the castle, and said Merjân, " Some think that the younger children of Telâl be yet alive therein. They see the world from their tower, and they are unseen." Upon our right hand lay the palms in the desert, es-Sherafa, founded by Metaab :—so we rode on into the town.

We entered Hâyil near the time of the afternoon prayers. Because the Emir was absent, there was no business ! the most shops were shut. The long market street was silent; and their town seemed a dead and empty place. I saw the renegade Abdullah sitting at a shop door; then Ibrahîm and a few more of my acquaintance, and lastly the schoolmaster. The unsavoury pedant stood and cried with many deceitful gestures, " Now, welcome ! and blessed be the Lord !—Khalîl is a Moslem ! " (for else he guessed I had not been so foolhardy as to re-enter Ibn Rashîd's town.) At the street's end I met with Aneybar, lieutenant now in (empty) Hâyil for the Emir; he came from the Kasr carrying in his hand a gold-hilted back-sword: the great man saluted me cheerfully and passed by. I went to alight before the castle, in the empty Méshab, which was wont to be full of the couching thelûls of visiting Beduins: but in these days since Ibn Rashîd was *ghrazzai*, there came no more Beduins to the town. About half the men of Hâyil were now in the field with Ibn Rashîd; for, besides his salaried rajajîl, even the salesmen of the sûk are the Prince's servants, to ride with him This custom of military service has discouraged many traders of the East Nejd provinces, who had otherwise been willing to try their fortunes in Hâyil.

Some malignants of the castle ran together at the news, that the Nasrâny was come again. I saw them stand in the tower gate, with the old coffee-server; " Heigh ! (they cried) it is he indeed ! now it may please Ullah he will be put to death."—Whilst I was in this astonishment, Aneybar returned; he had but walked some steps to find his wit. " *Salaam aleyk !* " " *Aleykôm es-salaam*," he answered me again, betwixt good will and wondering, and cast back the head; for they have all

learned to strut like the Emirs. Aneybar gave me his right hand with a lordly grace: there was the old peace of bread and salt betwixt us.—"From whence, Khalîl? and ye twain with him what be ye?—well go to the coffee hall! and there we will hear more." Aly el-Aŷid went by us, coming from his house, and saluted me heartily.

When we were seated with Aneybar in the great kahwa, he asked again, "And you Beduw with him, what be ye?" Eyâd responded with a craven humility: "We are Heteym."—"Nay ye are not Heteym."—"Tell them, I said, both what ye be, and who sent you hither." *Eyâd:* "We are Ageyl from Medina, and the Pasha sent us to Kheybar to convey this Khalîl, with a letter to Ibn Rashîd."—"Well, Ageyl, and what tribesmen?"—"We must acknowledge we are Beduins, we are Auájy." *Aneybar:* "And, Khalîl, where are your letters?"—I gave him a letter from Abdullah es-Siruân, and the Pasha's sealed letter. Aneybar, who had not learned to read, gave them to a secretary, a sober and friendly man, who perusing the unflattering titles "*To the sheykh Ibn Rashîd,*" returned them to me unopened.—Mufarrij, the steward, now came in; he took me friendly by the hand, and cried, "Sum!" and led us to the mothîf. There a dish was set before us of Ibn Rashîd's rusty tribute dates, and—their spring hospitality—a bowl of small camel léban. One of the kitchen servers showed me a piece of ancient copper money, which bore the image of an eagle; it had been found at Hâyil, and was Roman.

The makhzan was assigned us in which I had formerly lodged; and my rafîks left me to visit their friends in the town. Children soon gathered to the threshold and took courage to revile me. Also there came to me the princely child Abd el-Azîz, the orphan of Metaab: I saw him fairly grown in these three months; he swaggered now like his uncle with a lofty but not disdainful look, and he resembles the Emir Mohammed. The princely child stood and silently regarded me, he clapt a hand to his little sword, but would not insult the stranger; so he said: "Why returned, Khalîl Nasrâny?"—"Because I hoped it would be pleasant to thine uncle, my darling."—"Nay, Khalîl! nay, Khalîl! the Emir says thou art not to remain here." I saw Zeyd the gate-keeper leading Merjân by the hand; and he enquired of the lad, who was of a vindictive nature, of all that had happened to me since the day I arrived at Kheybar. Such questions and answers could only be to my hurt: it was a danger I had foreseen, amongst ungenerous Arabs.

We found Aneybar in the coffee-hall at evening: "Khalîl, he said, we cannot send thee forward, and thou must depart to-morrow."—"Well, send me to the Emir in the North with the Medina letter, if I may not abide his coming in Hâyil."—"Here rest to-night, and in the morning (he shot his one palm from the other) depart!—Thou stay here, Khalîl! the people threatened thee to-day, thou sawest how they pressed on thee at your entering."—"None pressed upon me, many saluted me."—"Life of Ullah! but I durst not suffer thee to remain in Hâyil, where so many are ready to kill thee, and I must answer to the Emir: sleep here this night, and please Ullah without mishap, and mount when we see the morning light."—Whilst we were speaking there came in a messenger, who arrived from the Emir in the northern wilderness: "And how does the Emir, exclaimed Aneybar, with an affected heartiness of voice; and where left you him encamped?" The messenger, a worthy man of the middle age, saluted me, without any religious misliking, he was of the strangers at Hâyil from the East provinces. *Aneybar:* "Thou hast heard, Khalîl? and he showed me these three pauses of his malicious wit, on his fingers, *To-morrow!—The light!—Depart!*"—"Whither?"—"From whence thou camest;—to Kheybar: art thou of the *dîn* (their religion)?"—"No, I am not."—"And therefore the Arabs are impatient of thy life: wouldst thou be of the dîn, thou mightest live always amongst them."—"Then send me to-morrow, at my proper charge, towards el-Kasîm."

They were displeased when I mentioned the *Dowla:* Aneybar answered hardly, "What Dowla! here is the land of the Aarab, and the dominion of Ibn Rashîd.—He says Kasîm: but there are no Beduw in the town (to convey him). Khalîl! we durst not ourselves be seen in Kasîm," and he made me a shrewd sign, sawing with the forefinger upon his black throat.—"Think not to deceive me, Aneybar; is not a sister of the Emir of Boreyda, a wife of Mohammed ibn Rashîd? and are not they your allies?"—"Ullah! (exclaimed some of them), he knows everything."—*Aneybar:* "Well! well! but it cannot be, Khalîl: how sayest thou, sherîf?"

— This was an old gentleman-beggar, with grey eyes, some fortieth in descent from the Néby, clad like a Turkish citizen, and who had arrived to-day from Medina, where he dwelt. His was an adventurous and gainful trade of hypocrisy: three months or four in a year he dwelt at home; in the rest he rode, or passed the seas into every far land of the Mohammedan world. In each country he took up a new concubine; and whereso he passed he glosed so fructuously, and showed them

his large letters patent from kings and princes, and was of that honourable presence, that he was bidden to the best houses, as becometh a religious sheykh of the Holy City, and a nephew of the apostle of Ullah: so he received their pious alms and returned to the illuminated Medina. Bokhâra was a *villegiatura* for this holy man in his circuit, and so were all the cities beyond as far as Câbul. In Mohammedan India, he went a begging long enough to learn the vulgar language. Last year he visited Stambûl, and followed the [not] glorious Mohammedan arms in Europe; and the Sultan of Islam had bestowed upon him his imperial firmân.—He showed me the *dedale* engrossed document, with the sign manual of the Calif upon a half fathom of court paper. And with this broad charter he was soon to go again upon an Indian voyage.

— When Aneybar had asked his counsel, "*Wellah yâ el-Mohafûth* (answered this hollow spirit), and I say the same, it cannot be; for what has this man to do in el-Kasîm? and what does he wandering up and down in all the land; (he added under his breath), *wa yiktub el-bilâd*, and he writes up the country." *Aneybar:* "Well, to-morrow, Khalîl, depart; and thou Eyâd carry him back to Kheybar."—*Eyâd:* "But it would be said there, 'Why hast thou brought him again?' wellah I durst not do it, Aneybar." Aneybar mused a little. I answered them, "You hear his words; and if this rafîk were willing, yet so feeble is their thelûl, you have seen it yourselves, that she could not carry me."—*Eyâd:* "Wellah! she is not able."—"Besides, I said, if you cast me back into hazards, the Dowla may require my blood, and you must every year enter some of their towns as Bagdad and Medina: and when you send to India with your horses, will you not be in the power of my fellow citizens?"—*The Sherîf:* "He says truth, I have been there, and I know the Engleys and their Dowla: now let me speak to this man in a tongue which he will understand,—he spoke somewhat in Hindostani—what! an Engleysy understand not the language of el-Hind?"—*Aneybar:* "Thou Eyâd (one of our subject Beduins)! it is not permitted thee to say nay; I command you upon your heads to convey Khalîl to Kheybar; and you are to depart to-morrow.—Heigh-ho! it should be the hour of prayer!" Some said, They had heard the *ithin* already: Aneybar rose, the Sherîf rose solemnly and all the rest; and they went out to say their last prayers in the great mesjid. * * *

* * * When the morning sun rose I had as lief that my night

had continued for ever. There was no going forward for me, nor going backward, and I was spent with fatigues.—We went over to the great coffee-hall. Aneybar sat there, and beside him was the old dry-hearted sherîf, who drank his morrow's cup with an holy serenity. "Eyâd affirms, I said, that he cannot, he dare not, and that he will not convey me again to Kheybar."—"To Kheybar thou goest, and that presently."

Eyâd was leading away his sick thelûl to pasture under Ajja, but the Moghréby gatekeeper withheld him by force That Moor's heart, as at my former departure from Hâyil, was full of brutality. "Come, Zeyd, I said to him, be we not both Western men and like countrymen among these Beduw?"—"Only become a Moslem, and we would all love thee; but we know thee to be a most hardened Nasrâny —Khalîl comes (he said to the bystanders) to dare us! a Nasrâny, here in the land of the Moslemîn! Was it not enough that we once sent thee away in safety, and comest thou hither again!" Round was this burly man's head, with a brutish visage; he had a thick neck, unlike the shot-up growth of the slender Nejd Arabians; the rest of him an unwieldy carcase, and half a cart-load of tripes.

In the absence of the princely family, my soul was in the hand of this cyclops of the Méshab. I sat to talk peaceably with him, and the brute-man many times lifted his stick to smite the kafir; but it was hard for Zeyd, to whom I had sometime shown a good turn, to chafe himself against me. The opinions of the Arabs are ever divided, and among three is commonly one mediator:—it were blameworthy to defend the cause of an adversary of Ullah; and yet some of the people of Hâyil that now gathered about us with mild words were a mean for me. The one-eyed stranger stood by, he durst not affront the storm; but when Zeyd left me for a moment, he whispered in my ear, that I should put them off, whom he called in contempt 'beasts without understanding, Beduw!'—"Only seem thou to consent with them, lest they kill thee; say 'Mohammed is the apostle of Ullah,' and afterward, when thou art come into sure countries, hold it or leave it at thine own liking. This is not to sin before God, when force oppresses us, and there is no deliverance!"

Loitering persons and knavish boys pressed upon me with insolent tongues: but Ibrahîm of Hâyil, he who before so friendly accompanied me out of the town, was ready again to befriend me, and cried to them, "Back with you! for shame, so to thrust upon the man! O fools, have ye not seen him before?" Amongst them came that Abdullah of the broken arm, the boy-

brother of Hamûd. I saw him grow taller, and now he wore a little back-sword; which he pulled out against me, and cried, "O thou cursed Nasrâny, that wilt not leave thy miscreance!" —The one-eyed stranger whispered, "Content them! it is but waste of breath to reason with them. Do ye—he said to the people—stand back! I would speak with this man; and we may yet see some happy event, it may please Ullah." He whispered in my ear, "Eigh! there will be some mischief; only say thou wilt be a Moslem, and quit thyself of them. Show thyself now a prudent man, and let me not see thee die for a word; afterward, when thou hast escaped their hands, *settîn séna*, sixty years to them, and *yulaan Ullah abu-hum*, the Lord confound the father of them all! Now, hast thou consented? —ho! ye people, to the mesjid! go and prepare the *muzayyîn:* Khalîl is a Moslem!"—The lookers-on turned and were going, then stood still; they believed not his smooth words of that obstinate misbeliever. But when I said to them, "No need to go!"—"Aha! they cried, the accursed Nasrâny, Ullah curse his parentage!"—*Zeyd* (the porter): "But I am thinking we shall make this (man) a Moslem and circumcise him; go in one of you and fetch me a knife from the Kasr:" but none moved, for the people dreaded the Emir and Hamûd (reputed my friend). "Come, Khalîl, for one thing, said Zeyd, we will be friends with thee; say, there is none God but the Lord and His apostle is Mohammed: and art thou poor we will also enrich thee."—"I count your silver as the dust of this méshab:—but which of you miserable Arabs would give a man anything? Though ye gave me this castle, and the *beyt el-mâl*, the pits and the sacks of hoarded silver which ye say to be therein, I could not change my faith."—"*Akhs—akhs—akhs—akhs!*" was uttered from a multitude of throats: I had contemned, in one breath, the right way in religion and the heaped riches of this world! and with horrid outcries they detested the antichrist.

—"Eigh, Nasrâny! said a voice, and what found you at Kheybar, ha?"—"Plenty of dates O man, and fever."—"The more is the pity, cried they all, that he died not there; but akhs! these cursed Nasrânies, they never die, nor sicken as other men: and surely if this (man) were not a Nasrâny, he had been dead long ago."—"Ullah curse the father of him!" murmured many a ferocious voice. Zeyd the porter lifted his huge fist; but Aneybar appeared coming from the sûk, and Ibrahîm cries, "Hold there! and strike not Khalîl."—*Aneybar:* "What ado is here, and (to Zeyd) why is not the Nasrâny mounted?—did I not tell thee?"—"His Beduw were not ready; one of them is gone to bid his kinsfolk farewell, and I gave the other leave to

go and buy somewhat in the sûk."—*Aneybar:* "And you people will ye not go your ways?—*Sheytàn!* what has any of you to do with the Nasrâny; Ullah send a punishment upon you all, and upon him also."

I said to Aneybar, "Let Eyâd take new wages of me and threaten him, lest he forsake me."—"And what received he before?"—"Five reals."—"Then give him other five reals. [Two or three had sufficed for the return journey; but this was his malice, to make me bare in a hostile land.] When the thelûl is come, mount,—and Zeyd see thou that the payment is made;" and loftily the Galla strode from me.—Cruel was the slave's levity; and when I had nothing left for their cupidity how might I save myself out of this dreadful country?—*Zeyd:* "Give those five reals, ha! make haste, or by God—!"—and with an ugh! of his bestial anger he thrust anew his huge fist upon my breast I left all to the counsel of the moment, for a last need I was well armed; but with a blow, putting to his great strength, he might have slain me.—Ibrahîm drew me from them "Hold! he said, I have the five reals, where is that Eyâd, and I will count them in his hand. Khalîl, rid thyself with this and come away, and I am with you." I gave him the silver. Ibrahîm led on, with the bridle of the thelûl in his hand, through the market street, and left me at a shop door whilst he went to seek Aneybar. Loitering persons gathered at the threshold where I sat; the worst was that wretched young Abdullah el-Abeyd; when he had lost his breath with cursing, he drew his little sword again: but the bystanders blamed him, and I entered the makhzan.

The tradesman, who was a Meshedy, asked for my galliûn and bade me be seated; he filled it with hameydy, that honey-like tobacco and peaceable remedy of human life. "What tidings, quoth he, in the world?—We have news that the Queen of the Engleys is deceased; and now her son is king in her room." Whilst I sat pensive, to hear his words! a strong young swordsman, who remained in Hâyil, came suddenly in and sat down. I remembered his comely wooden face, the fellow was called a Moghréby, and was not very happy in his wits. He drew and felt down the edge of his blade: so said Hands-without-head—as are so many among them, and sware by Ullah: "Yesterday, when Khalîl entered, I was running with this sword to kill him, but some withheld me!" The tradesman responded, "What has he done to be slain by thee?" *Swordsman:* "And I am glad that I did it not:"—he seemed now little less rash to favour me, than before to have murdered me.

Aneybar, who this while strode unquietly up and down, in

the side streets, (he would not be seen to attend upon the Nasrâny), appeared now with Ibrahîm at the door. The Galla deputy of Ibn Rashîd entered and sat down, with a mighty rattling of his sword of office in the scabbard, and laid the blade over his knees. Ibrahîm requested him to insist no more upon the uniquitous payment out of Khalîl's empty purse, or at least to make it less. "No, five reals!" (exclaimed the slave in authority,) he looked very fiercely upon it, and clattered the sword. "God will require it of thee; and give me a schedule of safe conduct, Aneybar." He granted, the tradesman reached him an hand-breadth of paper, and Ibrahîm wrote, 'No man to molest this Nasrâny.' Aneybar inked his signet of brass, and sealed it solemnly, ANEYBAR IBN RASHID.

"The sherîf (I said) is going to Bagdad, he will pass by the camp of the Emir: and there are some Beduw at the gate—I have now heard it, that are willing to convey me to the North, for three reals. If thou compel me to go with Eyâd, thou knowest that I cannot but be cast away: treachery O Aneybar is punished even in this world! May not a stranger pass by your Prince's country? be reasonable, that I may depart from you to-day peaceably, and say, the Lord remember thee for good." The Galla sat arrogantly rattling the gay back-sword in his lap, with a countenance composed to the princely awe; and at every word of mine he clapped his black hand to the hilt. When I ceased he found no answer, but to cry with tyranny, "Have done, or else by God—"! and he showed me a hand-breadth or two of his steel out of the scabbard. "What! he exclaimed, wilt thou not yet be afraid?" Now Eyâd entered, and Ibrahîm counted the money in his hand: Aneybar delivered the paper to Eyâd.—"The Emir gave his passport to me."—"But I will not let thee have it, mount! and Ibrahîm thou canst see him out of the town."

At the end of the sûk the old parasite seyyid or sherîf was sitting square-legged before a threshold, in the dust of the street. "Out, I said in passing, with thy reeds and paper; and I will give thee a writing?" The old fox in a turban winced, and he murmured some koran wisdom between his broken teeth.—There trotted by us a Beduwy upon a robust thelûl. "I was then coming to you, cried the man; and I will convey the Nasrâny to el-Irâk for five reals." *Eyâd:* "Well, and if it be with Aneybar's allowance, I will give up the five reals, which I have; and so shall we all have done well, and Khalîl may depart in peace. Khalîl sit here by the thelûl, whilst I and this Beduwy go back to Aneybar, and make the accord, if it be

possible ; wellah ! I am sorry for thy sake."—A former acquaintance, a foreigner from el-Hása, came by and stayed to speak with me ; the man was one of the many industrious strangers in Hâyil, where he sewed cotton quilts for the richer households. "This people, quoth he, are untaught! all things are in the power of Ullah : and now farewell, Khalîl, and God give thee a good ending of this adventure."

Eyâd returned saying, Aneybar would not be entreated, and that he had reviled the poor Beduwy. "Up, let us hasten from them ; and as for Merjàn, I know not what is become of him. I will carry thee to Gofar, and leave thee there.—No, wellah Khalîl, I am not treacherous, but I durst not, I cannot, return with thee to Kheybar : at Gofar I will leave thee, or else with the Aarab."—"If thou betray me, betray me at the houses of hair, and not in the settlements ; but you shall render the silver."—"Nay, I have eaten it; yet I will do the best that I may for thee."

We journeyed in the beaten path towards Gofar; and after going a mile, "Let us wait, quoth Eyâd, and see if this Merjàn be not coming." At length we saw it was he who approached us with a bundle on his head,—he brought temmn and dates, which his sister (wedded in the town) had given him. Eyâd drew out a leathern budget, in which was some victual for the way that he had received from the Mothîf, (without my knowledge) : it was but a little barley meal and dates of ill kind, in all to the value of about one shilling. We sat down, Merjàn spread his good dates, and we breakfasted ; thus eating together I hoped they might yet be friendly, though only misfortunes could be before me with such unlucky rafîks. I might have journeyed with either of them but not with both together. Eyâd had caught some fanatical suspicion in Hâyil, from the mouth of the old Medina sherîf!—that the Nasâra encroached continually upon the dominion of the Sultàn, and that Khalîl's nation, although not enemies, were not well-wishers, in their hearts, to the religion of Islam. When I would mount; "Nay, said Eyâd, beginning to swagger, the returning shall not be as our coming ; I will ride myself." I said no more ; and cast thus again into the wilderness I must give them line.—My companions boasted, as we went, of promises made to them both in Hâyil.—Aneybar had said, that would they return hither sometime, from serving the Dowla, they might be of Ibn Rashîd's (armed) service;—Eyâd an horseman of the Emir's riders, and Merjàn one of the rajajîl.

Two women coming out from Hâyil overtook us, as they

went to Gofar. "The Lord be praised (said the poor creatures, with a womanly kindness) that it was not worse. Ah! thou,—is not thy name Khalîl?—they in yonder town are *jabábara*, men of tyrannous violence, that will cut off a man's head for a light displeasure. Eigh me! did not he so that is now Emir, unto all his brother's children? Thou art well come from them, they are hard and cruel, *kasyín*. And what is this that the people cry, '*Out upon the Nasrâny!*' The Nasâra be better than the Moslemîn." *Eyâd:* "It is they themselves that are the Nasâra, wellah, *khubithín*, full of malignity." "It is the Meshâhada that I hate, said Merjàn, may Ullah confound them." It happened that a serving boy in the public kitchen, one of the patients whom I treated (freely) at my former sojourning in Hâyil, was Merjàn's brother. The Meshâhadies he said had been of Aneybar's counsel against me.—Who has travelled in Phœnician and Samaritan Syria may call to mind the inhumanity [the last wretchedness and worldly wickedness of irrational religions,—that man should not eat and drink with his brother!] of those Persian or Assyrian colonists, the *Metówali*.

Forsaking the road we went now towards the east-building of Gofar:—the east and west settlements lie upon two veins of ground-water, a mile or more asunder. The western oasis, where passes the common way, is the greater; but Eyâd went to find some former acquaintance in the other with whom we might lodge. Here also we passed by forsaken palm-grounds and ruinous orchard houses, till we came to the inhabited; and they halted before the friend's dàr. Eyâd and Merjàn sat down to see if the good man (of an inhospitable race, the B. Temîm), would come forth to welcome us. Children gathered to look on, and when some of them knew me, they began to fleer at the Nasrâny. Merjàn cursed them, as only Semites can find it in their hearts, and ran upon the little mouthing knaves with his camel-stick; but now our host coming down his alley saluted Eyâd, and called us to the house. His son bore in my bags to the kahwa: and they strewed down green garden stalks before the thelûl and wild herbage.

A bare dish of dates was set before us; and the good-man made us thin coffee: bye and bye his neighbours entered. All these were B. Temîm, peasant-like bodies in whom is no natural urbanity; but they are lumpish drudgers, living honestly of their own—and that is with a sparing hand. When I said to one of them, "I see you all big of bone and stature, unlike the (slender) inhabitants of Hâyil!"—He answered, dispraising them, "The Shammar are *Beduw!*" Whilst we sat, there came in three swarthy strangers, who riding by to Hâyil alighted here

also to drink coffee.—They carried up their zíka to the Prince's treasury; for being few and distant Aarab, his exactors were not come to them these two years: they were of Harb, and their wandering ground was nigh Medina. They mounted again immediately; and from Hâyil they would ride continually to Ibn Rashîd in the northern wilderness.

My rafîks left me alone without a word! I brought in therefore the thelûl furnitures, lest they should lead away their beast and forsake me. Eyâd and Merjàn feared no more that they must give account for me; and their wildness rising at every word, I foresaw how next to desperate, must be my further passage with them: happily for my weary life the milk-season was now in the land. * * *

CHAPTER VI

THE SHAMMAR AND HARB DESERTS IN NEJD

At daybreak we departed from Gofar: this by my reckoning was the first week in April. Eyâd loosed out our sick thelûl to pasture; and they drove her slowly forward in the desert plain till the sun went down behind Ajja, when we halted under bergs of grey granite. These rocks are fretted into bosses and caves more than the granite of Sinai: the heads of the granite crags are commonly trap rock. Eyâd, kindling a fire, heated his iron ramrod, and branded their mangy thelûl.—I had gone all day on foot; and the Ageylies threatened every hour to cast down my bags, though now light as Merjân's temmn, which she also carried. We marched four miles further, and espied a camp fire; and coming to the place we found a ruckling troop of camels couched for the night, in the open khâla. The herd-lad and his brother sat sheltering in the hollow bank of a seyl, and a watch-fire of sticks was burning before them. The hounds of the Aarab follow not with the herds, the lads could not see beyond their fire-light, and our *salaam* startled them: then falling on our knees we sat down by them,—and with that word we were acquainted. The lads made some of their nâgas stand up, and they milked full bowls and frothing over for us. We heard a night-fowl shriek, where we had left our bags with the thelûl: my rafîks rose and ran back with their sticks, for the bird (which they called *sirrâk*, a thief) might, they said, steal something. When we had thus supped, we lay down upon the pleasant seyl sand to sleep.

As the new day lightened we set forward. A little further we saw a flock of some great sea-fowl grazing before us, upon their tall shanks in the wilderness.—I mused that (here in Nejd) they were but a long flight, on their great waggle wings, from the far seabord; a morrow's sun might see them beyond this burning dust of Arabia! At first my light-headed rafîks mistook them for sheep-flocks, although only black fleeces be

seen in these parts of Nejd: then having kindled their gun-matches, they went creeping out to approach them; but bye and bye I saw the great fowl flag their wings over the wide desert, and the gunners returning.—I asked "from whence are these birds?"—"Wellah from Mecca," [that is from the middle Red Sea bord.]

This soil was waste gravel, baked hard in the everlasting drought, and glowing under the soles of our bare feet; the air was like a flame, in the sun. An infirm traveller were best to ride always in the climate of Arabia: now by the cruelty of my companions, I went always on foot; and they themselves would ride. And marching in haste, I must keep them in view, or else they had forsaken the Nasrâny: my plight was such that I thought, after a few days of such efforts, I should rest for ever. So it drew to the burning midst of the afternoon, when, what for the throes in my chest, I thought that the heart would burst. The hot blood at length spouted from my nostrils: I called to the rafîks who went riding together before me to halt, that I might lie down awhile, but they would not hear. Then I took up stones, to receive the dropping gore, lest I should come with a bloody shirt to the next Aarab: besides it might work some alteration in my rafîks' envenomed spirits!—in this haste there fell blood on my hands. When I overtook them, they seeing my bloody hands drew bridle in astonishment! *Merjàn:* "Now is not this a kafir!"—"Are ye not more than kafirs, that abandon the rafîk in the way?" They passed on now more slowly, and I went by the side of the thelûl.—"If, I added, ye abandon the rafîk, what honourable man will hereafter receive you into their tents?" Merjàn answered, "There is keeping of faith betwixt the Moslemîn, but not with an enemy of Ullah!"

They halted bye and bye and Eyâd dismounted: Merjàn who was still sitting upon the thelûl's back struck fire with a flint: I thought it might be for their galliûns, since they had bought a little sweet hameydy, with my money, at Hâyil: but Eyâd kindled the cord of his matchlock. I said, "This is what?" They answered, "A hare!"—"Where is your hare? I say, show me this hare!" Eyâd had yet to put priming to the eye of his piece; they stumbled in their words, and remained confused. I said to them, "Did I seem to you like this hare? by the life of Him who created us, in what instant you show me a gun's mouth, I will lay dead your hare's carcases upon this earth: put out the match!" he did so. The cool of the evening approached; we marched on slowly in silence, and doubtless they rolled it in their hollow hearts what might signify that vehement word of

the Nasrâny. "Look, I said to them, *rizelleyn!* you two vile dastards, I tell you plainly, that in what moment you drive me to an extremity ye are but dead dogs; and I will take this carrion thelûl!"

My adventure in such too unhappy case had been nearly desperate; nigher than the Syrian borders I saw no certain relief. Syria were a great mark to shoot at, and terribly far off; and yet upon a good thelûl, fresh watered—for extremities make men bold, and the often escaping from dangers—I had not despaired to come forth; and one watering in the midway,—if I might once find water, had saved both thelûl and rider.—Or should I ride towards Teyma; two hundred miles from hence?—But seeing the great landmarks from this side, how might I know them again!—and if I found any Aarab westward, yet these would be Bishr, the men's tribesmen. Should I ride eastward in unknown dîras? or hold over the fearful Nefûd sand billows to seek the Sherarât? Whithersoever I rode I was likely to faint before I came to any human relief; and might not strange Aarab sooner kill the stranger, seeing one arrive thus, than receive me? My eyes were dim with the suffered ophthalmia, and not knowing where to look for them, how in the vastness of the desert landscape should I descry any Aarab? If I came by the mercy of God to any wells, I might drink drop by drop, by some artifice, but not water the thelûl.

Taking up stones I chafed my blood-stained hands, hoping to wash them when we should come to the Aarab; but this was the time of the spring pasture, when the great cattle are jezzîn, and oft-times the nomads have no water by them, because there is léban to drink. Eyâd thought the game turned against him! when we came to a menzil, I might complain of them and he would have a scorn.—"Watch, said he, and when any camel stales, run thou and rinse the hands; for wellah seeing blood on thy hands, there will none of the Aarab eat with thee."—The urine of camels has been sometimes even drunk by town caravaners in their impatience of thirst. I knew certain of the Medânite tradesmen to the Sherarât, who coming up at midsummer from the W. Sirhân, and finding the pool dry (above Maan) where they looked to have watered, filled their bowl thus, and let in a little blood from the camel's ear. I have told the tale to some Beduins; who answered me, "But to drink this could not help a man, wellah he would die the sooner, it must so wring his bowels."

It was evening, and now we went again by el-Agella. When the sun was setting, we saw another camel troop not far off.

The herdsmen trotting round upon some of their lighter beasts were driving-in the great cattle to a sheltered place between two hills; for this night closed starless over our heads with falling weather. When we came to them the young men had halted their camels and were hissing to them to kneel,—*ikh-kh-kh!* The great brutes fall stiffly, with a sob, upon one or both their knees, and underdoubling the crooked hind legs, they sit ponderously down upon their haunches. Then shuffling forward one and the other fore-knee, with a grating of the harsh gravel under their vast carcase-weight, they settle themselves, and with these pains are at rest: the fore bulk-weight is sustained upon the *zôra;* so they lie still and chaw their cud, till the morning sun. The camel leaves a strange (reptile-like) print (of his knees, of the zôra and of the sharp hind quarters), which may be seen in the hard wilderness soil after even a year or two. The smell of the camel is muskish and a little dog-like, the hinder parts being crusted with urine; yet is the camel more beautiful in our eyes than the gazelles, because man sees in this creature his whole welfare, in the khála.

The good herding lads milked for us largely: we drunk deep and far into the night; and of every sup is made ere morning sweet blood, light flesh and stiff sinews. The rain beat on our backs as we sat about their watch-fire of sticks on the pure sand of the desert; it lightened and thundered. When we were weary we went apart, where we had left our bags, and lay down in our cloaks, in the night wind and the rain. I lay so long musing of the morrow, that my companions might think me sleeping. They rested in the shelter of the next crag, where I heard them say—my quick hearing helping me in these dangers like the keen eyesight of the nomads—that later in the night they would lift their things on the thelûl and be gone. I let them turn over to sleep: then I rose and went to the place where the fire had been.

The herdsmen lay sleeping in the rain; and I thought I would tell the good lads my trouble. Their sister was herding with them, but in presence of strange menfolk she had sat all this evening obscurely in the rain, and far from the cheerful fire Now she was warming herself at the dying embers, and cast a little cry as she saw me coming, for all is fear in the desert. 'Peace! I said to her, and I would speak with her brethren.' She took the elder by the shoulder, and rolling him, he wakened immediately, for in this weather he was not well asleep. They all sat up, and the young men, rubbing their faces asked, "Oh, what—? and wherefore would not the stranger let them rest, and why was I not gone to sleep with

my rafîks ?" These were manly lads but rude; they had not discerned that I was so much a stranger. I told them, that those with me were Annezy, Ageylies, who had money to carry me to Kheybar; but their purpose was to forsake me, and perhaps they would abandon me this night."—"Look you (said they, holding their mouths for yawning), we are poor young serving men, and have not much understanding in such things; but if we see them do thee a wrong, we will be for thee. Go now and lie down again, lest they miss thee; and fear nothing, for we are nigh thee."

About two hours before the day Eyâd and Merjân rose, whispering, and they loaded the things on the couching thelûl; then with a little spurn they raised her silently. "Lead out (I heard Eyâd whisper), and we will come again for the guns." I lay still, and when they were passed forth a few steps I rose to disappoint them: I went with their two matchlocks in my hands to the herdsmen's place, and awaked the lads. The treacherous rafîks returning in the dark could not find their arms: then they came over where I sat now with the herdsmen. —"Ah! said they, Khalîl had of them an unjust suspicion; they did but remove a little to find shelter, for where they lay the wind and rain annoyed them." Their filed tongues prevailed with the poor herding lads, whose careless stars were unused to these nice cases; and heartless in the rain, they consented with the stronger part,—that Khalîl had misconstrued the others' simple meaning. "Well, take, they said, your matchlocks, and go sleep again, all of you; and be content Khalîl. And do ye give him no more occasion, said these upland judges:—and wellah we have not napped all this long night!"

I went forward with the Ageylies, when we saw the morning light; Eyâd rode. We had not gone a mile when he threatened to abandon me there in the khâla; he now threatened openly to shoot me, and raised his camel-stick to strike me; but I laid hand on the thelûl's bridle, and for such another word, I said, I would give him a fall. Merjân had no part in this violence; he walked wide of us, for being of various humour, in the last hour he had fallen out with Eyâd. [In their friendly discoursing, the asseverations of these Bishr clansmen (in every clause) were in such sort;—*Merjân: Wellah, yâ ibn ammy*, of a truth, my cousin! *Eyâd: Ullah hadîk*, the Lord direct thee!—*Wa hyât rukbâtak*, by the life of thy neck!—*Weysh aleyk*, do as thou wilt, what hinders.]—"Well, Khalîl, let be now, said Eyâd, and I swear to thee a menzil of the Aarab is not far off, if the herding lads told us truly."

We marched an hour and found a troop of camels. While their herdsmen milked for us, we met that Aly, who had entertained us before at Gussa! he was here again abroad to gather forage. He told us a wife of his lay sick with fever: "and have you not a remedy, Khalîl, for the entha" (female)? *Eyâd:* "Khalîl has kanakîna, the best of medicines for the fever, I have seen it at Medina, and if a man but drink a little he is well anon: what is the cost, Khalîl?"—"A real." *Aly:* "I thought you would give it me, what is a little medicine, it costs thee nothing, and I will give thee fourpence; did I not that day regale you with dates?" Yet because the young wife was dear to him, Aly said he would go on to the Beduins' menzil, and take up a grown lamb for the payment. We came to a *ferîj* of Shammar about nine in the morning. Eyâd remembered some of those Aarab, and he was remembered by them: we heard also that Braitshân's booths were now at half an hour's distance from hence upon our right hand. This Shammar host brought us to breakfast the best dates of the Jebel villages, clear as cornelians, with a bowl of his spring léban. Leaving there our baggage, without any mistrust (as amongst Aarab), we went over to Braitshân's ferîj,—my rafîks hoping there to drink kahwa. A few locusts were flying and alighting in this herbage.

Sitting with Braitshân in the afternoon, when Eyâd had walked to another booth, and Merjân was with the thelûl, I spoke to him of my treacherous companions, and to *Ferrah*, an honest old man whom we had found here before. "What is, I asked, your counsel? and I have entered to-day under your roof." They answered each other gravely, "Seeing that Khalîl has required of us the protection, we ought to maintain his right." But within a while they repented of their good disposition, lest it should be said, that they had taken part with the Nasrâny against a 'Mîslim'; and they ended with these words, 'They could not go betwixt *khuiân* (companions in the journey).' They said to Eyâd, when he arrived, 'That since he had carried only my light bags, and I was come down from Hâyil upon my feet, and he had received five reals to convey me to Kheybar, and that in every place he threatened to abandon me; let him render three reals, and leave me with the Aarab, and take the other two for his hire, and go his way.' Eyâd answered, "If I am to blame, it is because of the feebleness of my thelûl."—"Then, why, I exclaimed, didst thou take five reals to carry a passenger upon the mangy carrion?" The Beduins laughed; yet some said, I should not use so sharp

words with my wayfellow,—"Khalîl, the Aarab love the fair speaking." I knew this was true, and that my plain right would seem less in their shallow eyes than the rafîks' smooth words.—*Eyâd:* "Well, be it thus." "Thou hast heard his promise, said they, return with *khûak*, thy way-brother, and all shall be well."—Empty words of Arabs! the sun set; my rafîks departed, and I soon followed them.

Our Shammar host had killed the sacrifice of hospitality: his mutton was served in a great trencher, upon temmn boiled in the broth. But the man sat aloof, and took no part in our evening talk; whether displeased to see a kafir under his tent-cloth, or because he misliked my Annezy rafîks. I told Aly he might have the kanakîna, a gift, so he helped me to my right with Eyâd; 'He would,' he answered.—I wondered to see him so much at his ease in the booths of the Aarab! but his parents were Beduw, and Aly left an orphan at Gussa, had been bred up there. He bought of them on credit a good yearling ram to give me: they call it here *tully*, and the ewe lamb *rôkhal*.

Aly brought me his tully on the morrow, when we were ready to depart; and said, "See, O Khalîl, my present!"—"I looked for the fulfilment of your last night's words; and, since you make them void, I ought not to help him in a little thing, who recks not though I perish!" The fellow, who weighed not my grief, held himself scorned by the Nasrâny: my bags were laid upon the thelûl, and he gazed after us and murmured. The dewless aurora was rising from those waste hills, without the voice of any living creature in a weary wilderness; and I followed forth the riders, Eyâd and Merjân.

The gravel stones were sharp; the soil in the sun soon glowed as an hearth under my bare feet; the naked pistol (hidden under my tunic) hanged heavily upon my panting chest; the air was breathless, and we had nothing to drink. It was hard for me to follow on foot, notwithstanding the weak pace of their thelûl: a little spurn of a rider's heel and she had trotted out of my seeing! Hard is this human patience! showing myself armed, I might compel them to deliver the dromedary; but who would not afterward be afraid to become my rafîk? If I provoked them, they (supposing me unarmed), might come upon me with their weapons; and must I then take their poor lives?—but were that just?—in this faintness of body and spirit I could not tell; I thought that a man should forsake life rather than justice, and pollute his soul with outrage. I went training and bearing on my camel-stick,—a new fatigue —to leave a furrow in the hard gravel soil; lest if those vile

spirited rafîks rode finally out of my sight, I should be lost in the khâla. I thought that I might come again, upon this trace, to Braitshân's booths, and the Aarab. I saw the sun mount to high noon; and hoped from every new brow to descry pasturing camels, or some menzil of the Nomads.

An hour further I saw camels that went up slowly through a hollow ground to the watering. There I came up to my rafîks: they had stayed to speak with the herdsmen, who asked of the desert behind us. The Nomads living in the open wilderness are greedy of tidings; and if herdsmen see passengers go by peaceably in the desert they will run and cry after them, 'What news, ho!—Tell us of the soil, that ye have passed through?—Which Aarab be there?—Where lodge they now?—Of which waters drink they?—And, the face of them is whitherward?—Which herbs have ye seen? and what is the soil betwixt them and us? found ye any bald places (máhal)?—With whom lodged ye last night?—heard ye there any new thing, or as ye came by the way?" Commonly the desert man delivers himself after this sort with a loud suddenness of tongue, as he is heated with running; and then only (when he is nigher hand) will he say more softly, 'Peace be with thee.'—The passengers are sure to receive him mildly; and they condescend to all his asking, with *Wellah Fulàn!* 'Indeed thou Such-an-one.' And at every meeting with herdmen, they say over, with a set face, the same things, in the same words, ending with the formal *wa ent sélim*, 'and thou being in peace.'—The tribesman hardly bids the strangers farewell, when he has turned the back; or he stands off, erect and indifferent, and lets pass the tarkîeh.

I stayed now my hand upon the thelûl; and from the next high grounds we saw a green plain before us. Our thirst was great, and Eyâd showed with his finger certain crags which lay beyond; 'We should find pools in them, he said (after the late showers): but I marked in the ground [better than the inept Beduin rafîks] that no rain had fallen here in these days. We found only red pond-water,—so foul that the thirsting thelûl refused to drink. I saw there the forsaken site of a winter encampment: the signs are shallow trenching, and great stones laid about the old steads of their beyts. Now we espied camels, which had been hidden by the hollow soil, and then a worsted village! My rafîks considered the low building of those tents, and said, "They must be of Harb!" As we approached they exclaimed, "But see how their beyts be stretched nigh together! they are certainly Heteym."

We met with an herdsman of theirs driving his camels to water, and hailed him—"Peace! and ho! what Aarab be those

yonder?"—The man answered with an unwonted frankness, "I (am an) Harby dwelling with this ferîj, and they are Heteym."—Eyâd began to doubt! for were they of Kâsim's Heteym (enemies of the Dowla at Kheybar), he thought he were in danger. Yet now they could not go back; if he turned from them, his mangy thelûl might be quickly overtaken. The Ageylies rode on therefore, with the formal countenance of guests that arrive at a nomad menzil. The loud dogs of the encampment leapt out against us with hideous affray; and as we came marching by the beyts, the men and the hareem who sat within, only moving their eyes, silently regarded us passing strangers. We halted before the greater booth in the row, which was of ten or twelve tents.

Eyâd and Merjân alighted, set down the packs and tied up the knee of the thelûl. Then we walked together, with the solemnity of guests, to the open half of the tent, which is the men's apartment; here at the right hand looking forth: it is not always on the same side among the people of the desert. We entered, and this was the sheykh's beyt. Five or six men were sitting within on the sand, with an earnest demeanour (and that was because some of them knew me)! They rose to receive us, looking silently upon me, as if they would say, "Art not thou that Nasrâny?"

The nomad guest—far from his own—enters the strange beyt of hospitality, with demure looks; in which should appear some gentle token of his own manly worth. We sat down in the booth, but these uncivil hosts—Heteymies—kept their uneasy silence. They made it strange with us; and my rafîks beat their camel-sticks upon the sand and looked down: the Heteymies gazed side-long and lowering upon us. At length, despising their mumming, and inwardly burning with thirst, I said to the sly fellow who sat beside me, a comely ill-blooded Heteymy and the host's brother, "*Eskîny má*, give me a little water to drink." He rose unwillingly; and fetched a bowl of foul clay-water. When I only sipped this unwholesome bever: "*Rueyht* (he said maliciously), hast allayed thy thirst?" My companions asked for the water, and the bowl was sent round. "Drink! said the Heteymies, for there is water enough." At length there was set before us a bowl of mereesy shards and a little lêban: then first they broke their unlucky silence. "I think we should know thee (quoth he of the puddle water); art not thou the Nasrâny that came to Kâsim's from Ibn Rashîd?"

They had alighted yesterday: they call the ground *Âul*, of those crags with water. The (granitic) landscape is named *Ghrólfa;* and *Sfá*, of a plutonic mountain, which appeared

eastward over the plain seven miles distant; and they must send thither to fetch their water. The altitude was here 4600 feet. The flocks were driven in at the going down of the sun; and bye and bye we saw *Maatuk*—that was our host's name—struggling to master a young ram. Eyâd sent Merjân with the words of course, "Go and withhold him." Merjân made as though he would help the ram, saying, with the Arabs' smooth (effeminate) dissimulation, 'It should not be, nay by Ullah, we would never suffer it.' "Oho! young man, let me alone, answered the Heteymy, may I not do as I please with mine own?" and he drew his slaughter-sheep to the woman's side.—Two hours later Maatuk bore in the boiled ram brittled, upon a vast trencher of temmn. He staggered under the load and caught his breath, for the hospitable man was asthmatic.

Eyâd said when we were sitting alone, "Khalîl we leave thee here, and *el-Kasîm* lies behind yonder mountains; these are good folk, and they will send thee thither."—"But how may ye, having no water-skin, pass over to the Auájy?"—"Well, we will put in to Thúrghrud for a girby."—"Ullah remember your treachery, the Aarab will blame you who abandon your rafîk, also the Pasha will punish you; and as you have robbed me of those few reals he may confiscate some of your arrears."—"Oh say not so, Khalîl! in this do not afflict me; and at our departure complain not: let not the hosts hear your words, or they will not bring you forward upon your journey."

When the rest were sleeping I saw Maatuk go forth;—I thought this host must be good, although an Heteymy. I went to him and said I would speak with him.—"Shall we sit down here then, and say on,"—for the Arabs think they may the better take counsel in their weak heads when sitting easily upon the béled. I told him how the rafîks had made me journey hitherto on my feet (an hundred miles) from Hâyil; how often they had threatened in the midst of the khála to forsake me, and even to kill me: should I march any longer with them?—no! I was to-day a guest in his tent; I asked him to judge between us, and after that to send me safely to el-Kasîm.—"All this will I do; though I cannot myself send thee to el-Kasîm, but to some Harb whose tents are not far from us, eastward; and we may find there someone to carry thee thither. Now, when the morning is light and you see these fellows ready to set forward, then say to me, *dakhîlak*, and we shall be for thee, and if they resist we will detain their thelûl."—"Give thy hand, and swear to me."—"Ay, I swear, said he, wullah, wullah!" but he drew back his hand; for how should they keep touch with a Nasrâny!—But in the

night time, whilst I slept, my companions also held their council with Maatuk: and that was as between men of the same religion, and Maatuk betrayed me for his pipeful of sweet hameydy tobacco.

When it was day those rafîks laid my bags upon the thelûl, and I saw Eyâd give to Maatuk a little golden hameydy, for which the Heteymy thanked him benignly. Then, taking up their mantles and matchlocks, they raised the thelûl with a spurn: Merjân having the bridle in his hand led forth, with *nesellim âleyk*. As they made the first steps, I said to Maatuk, "My host detain them, and *ana dakhîl-ak!*—do justly."—"Ugh! go with them, answered Maatuk (making it strange), what justice wouldst thou have, Nasrâny?"—"Where be thy last night's promises? Is there no keeping faith, Heteymy? listen! I will not go with them." But I saw that my contention would be vain; for there was some intelligence between them.

When Eyâd and Merjân were almost out of sight, the men in the tent cried to me, "Hasten after them and your bags, or they will be quite gone."—"I am your dakhîl, and you are forsworn; but I will remain here."—"No!"—and now they began to thrust me (they were Heteym). Maatuk caught up a tent-stake, and came on against me; his brother, the sly villain, ran upon me from the backward with a cutlass. "Ha! exclaimed Maatuk, I shall beat out his brains."—"Kill him—kill him!" cried other frenetic voices (they were young men of Harb and Annezy dwelling in this ferîj). "Let me alone, cries his brother, and I will chop off the head of a cursed Nasrâny." "I cannot, I said to them, contend with so many, though ye be but dastards; put down your weapons. And pray good woman! [to Maatuk's wife who looked to me womanly over her curtain, and upbraided their violence] pour me out a little lêban; and let me go from this cursed place."—"Ah! what wrong, she said to them, ye do to chase away the stranger! it is harrâm, and, Maatuk, he is thy dakhîl:" she hastened to pour me out to drink. "Drink! said she, and handed over the bowl, drink! and may it do thee good;" and in this she murmured a sweet proverb of their dîra, *widd el-ghrarîb ahlhu*, "the desire of the stranger is to his own people; speed the stranger home."

"Up, I said, Maatuk, and come with me to call the Ageylies back, my strength is lost, and alone I cannot overtake them."—"I come, and wellah will do thee right with them."—When we had gone hastily a mile, I said: "I can follow no further, and must sit down here; go and call them if you will." Great is their natural humanity: this Heteymy, who was himself infirm, bade me rest; and he limped as fast as he might go and shouted after them,—he beckoned to my late rafîks! and they

tardily returned to us. "Maatuk, I said, this is the end of my journey to-day: Eyâd shall give me here Aneybar's schedule of safe conduct, and he shall restore me three reals; also, none of you chop words with me, for I am a weary man, whom ye have driven to extremities."—*Maatuk* (to Eyâd): "What say you to this? it seems your rafîk is too weary to go any more, will ye carry him then on the thelûl?"—"We will not carry him; we can only sometimes ride upon her ourselves; yet I will carry him—it is but half a day—to Thúrghrud, and leave him there!" This I rejected. *Maatuk:* "Well, he shall stay with us; and I will send Khalîl forward to the Harb with *Ibn Náhal*, for his money. Now then I say restore his money, let it be two reals, and the paper from Ibn Rashîd,—what, man! it is his own."—*Eyâd:* "I am willing to give up the paper to Khalîl, so he write me a discharge, which may acquit me before the Pasha; but I will not restore a real of the silver, I have spent it,—what, man! wouldst thou have my clothes?"—*Maatuk:* "We shall not let thee depart so! give Khalîl one real, and lay down the schedule."—*Eyâd:* "Well, I accept": he took out a crown, and "This is all I have left, said he; let Khalîl give me fourpence, for this is fourpence more than the mejîdie."—"You may think yourselves well escaped for fourpence, which is mine own: take that silver, Maatuk, *arrabûn* (earnest-money) of the three reals for conveying me as thou said'st to the Harb." He received it, but the distrustful wretch made me give him immediately the other two. I recovered thus Aneybar's safe-conduct, and that was much for my safety in the wild country. Eyâd insisted for his written discharge, and I wrote, "Eyâd, the Ageyly, of Bejaida, Bishr, bound for five reals by Abdullah Siruân, lieutenant at Kheybar, to convey me to Hâyil, and engaged there by Aneybar, Ibn Rashîd's deputy, for which he received other five, to carry me again to Kheybar, here treacherously abandons me at Aul, under Sfá, in the Shammar dîra." The Ageylies took the seal from my hand, and set it to themselves twenty times, to make this instrument more sure: then Maatuk made them turn back to the menzil with my baggage. So Eyâd and Merjân departed; yet not without some men's crying out upon them from the tents, for their untruth to the rafîk.

These Heteymies were heavy-hearted fanatics, without the urbanity of Beduins: and Maatuk had sold me for a little tobacco. For an hour or two he embalmed his brain with the reeking drug; after that he said, "Khalîl, *dakhâl-ak*, hast thou not, I beseech thee, a little dokhân? ah! say not that thou hast

none; give me but a little, and I will restore to thee those three reals, and carry thee on my thelûl to Ibn Náhal."—"I have no dokhân, though you cut off my head."—"Khalîl, yet fill my galliûn once, and I will forgive thee all!"—Had I bought a little tobacco at Hâyil, I had sped well.

One Annezy and three Harb beyts were in this Heteymy ferîj. Some of those strangers asked me in the afternoon, what tribesmen were the rafîks that had forsaken me. I answered, "Auájy and Bejaijy of Bishr."—"Hadst thou said this before to us, they had not parted so! we had seized their thelûl, for they are *gôm*, and we have not eaten with them." Said one: "Whilst they talked I thought the speech of the younger sounded thus, ay billah it was Bejaijy."—"You might overtake them."—"Which way went they?"—"To Baitha Nethîl, and from thence they will cross to the Auájy." Eyâd had this charge, from Kheybar to fetch the Siruân's and the Bîshy's thelûls. [Although those Beduw were enemies of the Dowla, the Ageyl dromedaries had been privately put out to pasture among them.] In that quarter of the wilderness was sprung (this year) a plentiful *rabîa*, after the autumnal rains, "so that the camels might lie down with their fills at noonday."—"How now? (said one to another) wilt thou be my rafîk if the 'bil come home this evening? shall we take our thelûls and ride after them: they will journey slowly with their mangy beast; if the Lord will we may overtake them, and cut their throats."—"Look (I said) I have told you their path, go and take the thelûl if you be able, but you shall not do them any hurt." I was in thought of their riding till the nightfall: but the camels came not.

Of Ibn Náhal's Aarab they had no late tidings. They spoke much in my hearing of Ibn Náhal; and said the hareem—that were the best hearted in this encampment, "His tent is large, so large! and he is rich, so rich,—ouf! all there is liberality: and when thou comest to his tent say, 'Send me, O Ibn Náhal, to el-Kasîm', and he will send thee."

Maatuk and his evil-eyed brother were comely; and their sister—she dwelt in Maatuk's beyt—was one of the goodliest works of nature; only (such are commonly the Heteymàn) not well coloured. She went freshly clad; and her beauty could not be hid by the lurid face-clout: yet in these her flowering years of womanhood she remained unwedded! The thin-witted young Annezy man of the North, who sat all day in the sheykh's beyt, fetched a long breath as oft as she appeared—as it were a dream of their religion—in our sight; and plucking my mantle he would say, "Sawest thou the like ere now!" This sheykhess.

when she heard their wonted *ohs!* and *ahs!* cast upon them her flagrant great eyes, and smiled, without any disdain.—She, being in stature as a goddess, yet would there no Beduwy match with her (an Heteymîa) in the way of honourable marriage! But dissolute Beduins will mingle their blood out of wedlock with the beautiful Heteymîas; and I have heard the comely ribald Eyâd mock on thus, making his voice small like a woman's,—"Then will she come and say humbly to the man, 'Marry me, for I am with child, and shield me from the blame.'"

There was an Heteymy in this menzil who returned after an absence: I enquired, 'Where had he been in the meanwhile?' —"Wellah, at el-Hâyat: it is but one long day upon the thelûl, and I have wedded there a (black) wife."—"Wherefore thus?" —"Wellah I wished for her."—"And what was the bride money?"—"I have spent nothing."—"Or gave she thee anything?"—"Ay billah! some palms."—"She has paid for thee!" "Well, why not?"—"Will not thy children be black like slaves, *abîd?*"—"She is blackish-red, her children will be reddish."—"And what hast thou to do with village wives?"— "Eigh! I shall visit her now and then; and when I come there go home to mine own house:"—and cries the half-witted nomad, "Read, Khalîl, if this thing which I have done be lawful or unlawful?" [The negro village el-Hâyat is in the S.-E. borders of the (Kheybar) Harra; and a journey from thence toward Medina is the palm hamlet Howeyat. The (Annezy) Beduin landlords in both settlements were finally expulsed by Abeyd Ibn Rashîd; because not conforming themselves to the will of the Emir, they had received their Ateyba neighbours—who were his enemies—as their *dakhîls*, and would have protected them against him.]

The camels were azab, Maatuk's thelûl was with them; and till their coming home we could not set out for Ibn Nâhal. Some Solubba rode-in one morrow on their asses; and our people gave them pots and kettles (which are always of brass), to carry away, for tinning. I found two young Solubbies gelding an ass behind the tents!—(the Aarab have only entire horses). The gipsies said laughing, 'This beast was an ass overmuch, and they had made him chaste!' I found an old Solubby sitting in Maatuk's tent, a sturdy greybeard; his grim little eyes were fastened upon me. I said to him, "What wouldst thou?"—"I was thinking, that if I met with thee alone in the khâla, I would kill thee."—"Wherefore, old tinker?"— "For thy clothing and for any small things that might be with thee, Nasrâny;—if the wolf found thee in the wilderness, wert

thou not afraid?"—The Solubba offend no man, and none do them hurt. I enquired of these: "Is it true, that ye eat the sheep or camel which is dead of itself?"—"We eat it, and how else might we that have no cattle eat meat in the menzils of the Aarab! Wellah, Khalîl, is this halàl or harrâm?"

A day or two after Maatuk was for no more going to Ibn Náhal; he said, "Shall I carry thee to el-Hâyat? or else I might leave thee at Semîra or at Seleyma." But I answered, "To Ibn Náhal;" and his good wife Noweyr, poor woman, looking over her tent cloth, spoke for me every day; "Oh! said she, ye are not good, and Maatuk, Maatuk! why hinder Khalîl? perform thy promise, and *widd el-ghrarîb beledhu aan el-ájnaby:* (it is a refrain of the Nomad maidens 'speed the stranger on his way to his own people'; or be it, 'the heart of the stranger is in his own country, and not in a strange land'.") The good hareem her neighbours answered with that pious word of fanatical Arabia, 'We have a religion, and they have a religion; every man is justified in his own religion.' Noweyr was one of those good women that bring the blessing to an household. Sometimes I saw her clay-pale face in their tent, without the veil: though not in prosperous health, she was daily absent in the khála, from the forenoon till the mid-afternoon; and when I asked her wherefore she wearied herself thus? she said, and sighed, "I must fetch water from the Sfá to-day, and to-morrow visit the camels; and else Maatuk beats me." Maatuk's hospitality was more than any Beduwy had showed me: Noweyr gave me to drink of her léban; and he bade me reach up my hand when I was hungry to take of her new mereesy shards, which were spread to dry in the sun upon their worsted roof. If the camels came home he milked a great bowlful for the stranger, saying, it was his sádaka, or meritorious human kindness, for God's sake. In these evenings, I have seen the sporting goats skip and stand, often two and three together, upon the camels' steep chines: and the great beasts, that lay chawing the cud in the open moonlight, took no more heed of them than cattle in our fields, when crows or starlings light upon them.

Maatuk was afraid to further me, because of Ibn Rashîd: and they told me a strange tale. A year or two ago, these Heteym carried on their camels some strangers, whom they called "Nasâra"!—I know not whither. The Emir hearing of it, could hardly be entreated not to punish them cruelly, and take their cattle.—"Ay, this is true, O Khalîl!" added Noweyr.—"But what Nasrânies! and from whence?"—"Wellah, they could not tell, the strangers were Nasâra, as they heard." The Arabs are barren-minded in the emptiness of the desert life, and

retchless of all that pertains not to their living. "Nasâra," might signify in their mouths no more than "aliens not of the orthodox belief." *Maatuk:* "Ibn Rashîd is not thy friend, and the country is dangerous; abide with me, Khalîl, till the Haj come and return again, next spring."—"How might I live those many months? is there food in the khála?"—"You may keep my camels."—"But how under the flaming sun, in the long summer season?"—"When it is hot thou canst sit in my booth, and drink lében; and I will give thee a wife"—Hearing his words, I rejoiced, that the Aarab no longer looked upon me as some rich stranger amongst them! When he pronounced 'wife,' the worthy man caught his breath!—could he offer a bint of Heteym to so white a man? so he said further, "I will give thee an *Harbîa*."

"Years ago, quoth Maatuk, there came into our parts a Moghreby [like Khalîl],—wellah we told little by him; but the man bought and sold, and within a while we saw him thriving. He lived with Harb, and took a wife of their daughters; and the Moor had flocks and camels, all gotten at the first and increased of his traffic in samn and clothing. Now he is dead, his sons dwell with Harb, and they are well-faring." We sat in the tent, and they questioned me, 'Where is thy nation?' I shewed them the setting sun, and said we might sail thither in our shipping, *sefn*.—"Shipping (they said one to another) is *zymát;* but O Khalîl, it is there, in the West, we have heard to be the Kafir Nation! and that from thence the great danger shall come upon el-Islam: beyond how many floods dwell ye, we heard seven; and how many thelûl journeys be ye behind the Sooltân?"—Coffee-drinking, though the Heteymàn be welfaring more than the neighbour Beduins, is hardly seen, even in sheykhs' tents, amongst them: there was none in Maatuk's ferîj Aarab of Ibn Rashîd, their only enemies are the Ateyba; and pointing to the eastward, "All the peril, said Maatuk, is from thence!"—These Heteym (unlike their kindred inhabiting nearer Medina) are never cheesemakers..

He is a free man that may carry all his worldly possession upon one of his shoulders: now I secretly cast away the superfluous weight of my books, ere a final effort to pass out of Arabia, and (saving *Die alte Geographie Arabiens*, and Zehme's *Arabien seit hundert Jahren*) gave them honourable burial in a thób's hole; heaped in sand, and laid thereon a great stone.—In this or another generation, some wallowing camel or the streaming winter rain may discover to them that dark work of the Nasrâny. Six days the Nomad tents were standing at Âul, to-morrow they

would dislodge; and Maatuk now consented to carry the stranger to Ibn Náhal: for Noweyr, lifting her pale face above the woman's curtain, many times daily exhorted him, saying, "Eigh, Maatuk! detain not Khalîl against his liking; speed the stranger home."

Their camels were come; and when the morning broke, 'Art thou ready, quoth Maatuk, and I will bring the thelûl: but in faith I know not where Ibn Náhal may be found." Noweyr put a small skin of samn in her husband's wallet; to be, she said, for the stranger. We mounted, Maatuk's sly brother brought us on our journey; and hissed his last counsels in my rafîk's ear, which were not certainly to the advantage of the Nasrâny:—"Aye! aye!" quoth Maatuk. We rode on a hurr, or dromedary male (little used in these countries), and which is somewhat rougher riding. By this the sun was an hour high; and we held over the desert toward the Sfá mountain. After two hours we saw another menzil of Heteym, sheykh *Ibn Dammûk*, and their camels pasturing in the plain. Maatuk called the herdsman to us to tell and take the news; but they had heard nothing lately of Ibn Náhal.

The waste beyond was nearly máhal: we rode by some granite blocks, disposed baywise, and the head laid south-eastward, as it were towards Mecca: it might be taken in these days for a praying place. But Maatuk answered, "Such works are of the ancients in these dîras,—the B. Taâmir." We saw a very great thób's burrow, and my rafîk alighted to know if the edible monster were 'at home:' and in that, singing cheerfully, he startled a troop of gazelles. Maatuk shrilled through his teeth, and the beautiful deer bounded easily before us; then he yelled like a wild man, and they bent themselves to their utmost flight. The scudding gazelles stood still anon, in the hard desert plain of gravel, and gazed back like timid damsels, to know what had made them afraid.—In Syria, I have seen mares, "that had outstripped gazelles"; but whether this were spoken in the ordinary figure of their Oriental speech, which we call a falsehood, I have not ascertained. The nomads take the fawns with their greyhounds, which are so swift, that I have seen them overrun the small desert hare almost in a moment. I asked Maatuk, Where was his matchlock?—He lost it, he answered, to a ghrazzu of Ateyba—that was a year ago; and now he rode but with that short cutlass, wherewith his brother had once threatened the Nasrâny. He sang in their braying-wise [which one of their ancient poets, Antara, compared to the hum of flies!] as we passed over the desert at a trot, and quavering his voice (î-î-î-î) to the wooden jolting of the thelûl saddle. Maatuk

told me, (with a sheykh's pride), that those Beduin households in his ferîj had been with him several years. In the midsummer time all the ferjân of the Ibn Barrâk Heteym (under the sheykh Kâsim,) assemble and pitch together, near the Wady er-Rummah, "where, said he, one may find water, under the sand, at the depth of this camel stick."—Wide we have seen to be the dispersion of the Heteym: there are some of the B. Rashîd far in the North, near Kuweyt!

Now before us appeared a steep granite mountain, *Genna;* and far upon our left hand lay the watering *Benàna*, between mountains. We came after mid-day to a great troop of Heteym camels: but here was the worst grazing ground (saving the Sinai country) that I ever beheld in the wilderness; for there was nothing sprung besides a little wormwood. The herd boys milked their nâgas for us; but that milk with the froth was like wormwood for bitterness [and such is the goats' milk in this pasture]. The weleds enquired in their headlong manner, "*El-khâbar? weysh el-ellûm?* What tidings from your parts, what news is there?"—"Well, it may please Ullah."—"And such and such Aarab, beyond and beside you, where be they now? where is such a sheykh encamped, and of what waters drink they? is there word of any ghrazzus? And the country which you have passed through?—say is it bare and empty, or such that it may satisfy the cattle? Which herbs saw ye in it, O Maatuk? What is heard of the Emir? and where left ye your households?—auh! and the ferjân and Aarab thou hast mentioned, what is reported of their pasture?"—*Maatuk:* "And what tidings have ye for us, which Aarab are behind you? what is heard of any ghrazzus? Where is Ibn Náhal? where be your booths?"

An hour or two later we found another herd of Heteym camels: and only two children kept them! Maatuk made a gesture, stroking down his beard, when we rode from them; and said, "Thus we might have taken wellah every head of them, had they been our enemies' cattle!" Yet all this country lies very open to the inroads of Ateyba, who are beyond the W. er-Rummah. Not much later we came to a menzil of Heteym, and alighted for that day.—These tent-dwellers knew me, and said to Maatuk, 'I had journeyed with a tribesman of theirs, Ghroceyb, my name was Khalîl; and Kâsim's Aarab purchased medicines of me, which they found to be such as I had foretold them; I was one that deceived not the Aarab.' As for Ibn Náhal, they heard he was gone over "The Wady," into the Ateyba border, (forsaken by them of late years for dread of Ibn Rashîd). The land-height was here 4200 feet, shelving to the W. er-Rummah.

At daybreak we mounted, and came after an hour's riding to other Heteym tents. All the wilderness was barren, almost máhal, and yet, full of the nomads' worsted hamlets at this season. Maatuk found a half-brother in this menzil, with their old mother; and we alighted to sit awhile with them. The man brought fresh goat milk and bade me drink,—making much of it, because his hospitality was *whole milk;* 'The samn, he said, had not been taken.' Butter is the poor nomads' money, wherewith they may buy themselves clothing and town wares; therefore they use to pour out only buttermilk to the guest.—We rode further; the (granite) desert was now sand soil, in which after winter rain there springs the best wild pasture, and we began to find good herbage. We espied a camel troop feeding under the mountain Genna, and crossed to them to enquire the herdsmen's tidings; but Maatuk, who was timid, presently drew bridle, not certainly knowing what they were. "Yonder, I said, be only black camels, they are Harb;" [the great cattle of the south and middle tribes, Harb, Meteyr, Ateybân, are commonly swarthy or black, and none of them dun-coloured]. Maatuk answered, it was God's truth, and wondered from whence had I this lore of the desert. We rode thither and found them to be Harb indeed. The young men told us that Ibn Náhal had alighted by Seleymy to-day; and they milked for us. We rode from them, and saw the heads of the palms of the desert village, and passed by a trap mountain, *Chebád.*

Before us, over a sandy descending plain, appeared a flat mountain *Debby;* and far off behind Debby I saw the blue coast of some wide mountain, *el-Âlem.* "Thereby, said Maatuk, lies the way to Medina,—four days' thelûl riding." We went on in the hot noon; and saw another camel troop go feeding under the jebel; we rode to them and alighted to drink more milk and enquire the herdsmen's tidings. They were Harb also, and shewed us a rocky passage in the mountain to go over to Ibn Náhal. But I heard of them an adverse tiding: 'The *B. Aly* (that is all the Harb N. and E. from hence) were drawing southwards, and the country was left empty, before a ghrazzu of Ibn Saûd and the Ateyba!'—How now might I pass forward to el-Kasîm? We saw a multitude of black booths pitched under Debby; 'They were *Aûf*', answered the herdsmen,—come up hither from the perpetual desolation of their Hejâz marches, between the Harameyn; for they heard that the rabîa was in these parts.—*El-Aûf!* that is, we have seen, a name abhorred even among their brethren; for of Auf are the purse-cutters and pillers of the poor pilgrims. And here, then, according to a distich of the western tribes, I was come to the ends of the (known) world! for says one of their thousand rhymed saws, '*El-Aûf*

warrahum ma fi shûf, nothing is seen beyond Auf.' I beheld indeed a desert world of new and dreadful aspect! black camels, and uncouth hostile mountains; and a vast sand wilderness shelving towards the dire imposter's city!

Genna is a landmark of the Beduin herdsmen; in the head are pools of rain-water. Descending in the steep passage, we encountered a gaunt desert man riding upward on a tall thelûl and leading a mare: he bore upon his shoulder the wavering horseman's shelfa. Maatuk shrank timidly in the saddle; that witch-like armed man was a startling figure, and might be an Aûfy. Roughly he challenged us, and the rocks resounded the magnanimous utterance of his leathern gullet: he seemed a manly soul who had fasted out his life in that place of torment which is the Hejâz between the Harameyn, so that nothing remained of him but the terrific voice!—wonderfully stern and beetle-browed was his dark visage. He espied a booty in my bags; and he beheld a stranger. "Tell me, he cries, what men be ye?"—Maatuk made answer meekly, "Heteymy I, and thou?"—"I Harby, and ugh! cries the perilous anatomy, who he with thee?"—"A Shâmy trading among the Aarab."—"Aye well, and I see him to be a Shâmy, by the guise of his clothing." He drew his mare to him, and in that I laid hand to the pistol in my bosom, lest this Death-on-a-horse should have lifted his long spear against us. Maatuk reined aside; but the Harby struck his dromedary, and passed forth.

We looked down from the mountain over a valley-like plain, and saw booths of the Aarab. "Khalîl, quoth Maatuk, the people is ignorant, I shall not say to any of them, 'He is a Nasrâny'; and say it not thyself. Wellah I may not go with thee to Ibn Náhal's beyt, but will bring thee to Aarab that are pitched by him."—"You shall carry me to Ibn Náhal himself. Are not these tribesmen very strait in religion? I would not light at another tent; and thou wilt not abandon thy rafîk."—"But Khalîl there is an old controversy betwixt us for camels; and if I went thither he might seize this thelûl."—"I know well thou speakest falsely."—"Nay, by Him who created this camel-stick!"—But the nomad was forsworn! The Nejûmies had said to me at Kheybar, "It is well that Khalîl never met with Harb; they would certainly have cut his throat:"—they spoke of Harb tribesmen between the sacred cities, wretches black as slaves, that have no better trade than to run behind the caravans clamouring, *bakshîsh!*

Here I came to upland Harb, and they are tributaries of Ibn Rashîd; but such distinctions cannot be enquired out in a day from the ignorant. In the Nejd Harb I have found the

ancient Arabian mind, more than in Annezy tribesmen. The best of the Ageyl at Kheybar was a young Harby, gentle and magnanimous, of an ascetical humour; he was seldom seen at Abdullah's coffee drinkings, and yet he came in sometimes to Amm Mohammed, who was his half-tribesmen, though in another kindred. One day he said boasting, "We the B. Sâlem are better than ye; for we have nothing Frenjy [of outlandish usage, or wares fetched in by Turks and foreign pilgrims to the Holy Places], saving this tobacco."—Now Maatuk held over to three or four booths, which stood apart in the valley-plain; he alighted before them, and said he would leave me there. An elder woman came out to us, where we sat on the sand beside the yet unloaded thelûl; and then a young wife from the beyt next us. Very cleanly-gay she seemed, amongst Aarab, in her new calico kirtle of blue broidered with red worsted.—Was not this the bride, in her marriage garment, of some Beduin's fortunate youth? She approached with the grace of the desert, and, which is seldom seen, with some dewy freshness in her cheeks,—it might be of an amiable modesty; and she was a lovely human flower in that inhuman desolation. She asked, with a young woman's diffidence, 'What would we?' Maatuk responded to the daughter of Harb, "Salaam, and if ye have here any sick persons, this is an hakîm from es-Sham; one who travels about with his medicines among the Aarab, and is very well skilled; now he seeks who will convey him to el-Kasîm. I leave this Shâmy at your beyt, for I cannot myself carry him further; and ye will send him forward." She called the elder woman to counsel; and they answered, 'Look you! the men are in the khâla, and we are women alone. It were better that ye went over to Ibn Náhal!—and see, that is his great booth standing yonder!'—*Maatuk:* "I will leave him here; and when they come home (at evening) your men can see to it." But I made him mount with me to ride to Ibn Náhal.

We alighted at Ibn Náhal's great beyt: and entered with the solemnity and greeting of strangers. Ibn Náhal's son and a few young men were sitting on the sand, in this wide hanging-room of worsted. We sat down and they whispered among them, that 'I was some runaway soldier, of the Dowla' [from the Holy Cities or el-Yémen]: then I heard them whisper, 'Nay, I was that Nasrâny!'—They would not question with us till we had drunk kahwa.

A nomad woman of a grim stature stood upbraiding without Ibn Náhal's great booth! she prophesied bitter words in the air, and no man regarded. Her burden was of the decay of hospitality now-a-days! and Ibn Náhal [a lean soul, under a sleek

skin], was gone over to another tent to be out of earshot of the wife-man's brawling. The Beduw commonly bear patiently the human anger, *zaal*, as it were trouble sent by the will of God upon them: the Aarab are light even in their ire, and there is little weight in their vehement words If any Nomad tribesman revile his sheykh, he as a nobleman, will but shrink the shoulders and go further off, or abide till others cry down the injurious mouth. But evil tongues, where the Arabs dwell in towns, cannot so walk at their large: the common railer against the sheukh in Hâyil, or in Boreyda, would be beaten by the sergeants of the Emir.

The coffee mortar rang out merrily for the guests in Ibn Náhal's booth: and now I saw the great man and his coffee companions approaching, with that (half feminine) wavering gait which is of their long clothing and unmuscular bodies. They were coffee lords, men of an elegant leisure in the desert life; also the Harb go gallantly clad amongst Beduins. Khálaf ibn Náhal greeted us strangers with his easy smile, and the wary franchise of these mejlis politicians, and that ringing hollow throat of the dry desert; he proffered a distant hand: we all sat down to drink his kahwa,—and that was not very good. Khálaf whispered to his son, "What is he, a soldier?" The young man smiling awaited that some other should speak: so one of the young companions said, "We think we should know thee." *The son:* "Art not thou the Nasrâny that came last year to Hâyil?" —"I am he."—"I was at Hâyil shortly after, and heard of thee there; and when you entered, by the tokens, I knew thee." Khálaf answered among them, unmoved, "He had visited the Nasâra, that time he traded with camels to Egypt; and they were men of a singular probity. Wellah, in his reckoning with one of them, the Christian having received too much by fivepence, rode half a day after him to make restitution!" He added, "Khalîl travels among the Aarab!—well, I say, why not? he carries about these medicines, and they (the Nasâra) have good remedies. Abu Fâris before him, visited the Aarab; and wellah the princes at Hâyil favoured this Khalîl? Only a thing mislikes me, which I saw in the manners of the Nasâra,—Khalîl, it is not honest! Why do the men and hareem sit so nigh, as it were in the knees of each other?"

Now there came in two young spokesmen of the Seleymy villagers,—although they seemed Beduw. They complained of the injury which Khálaf had done them to-day, sending his camels to graze in their reserve of pasture; and threatened 'that they would mount and ride to Hâyil, to accuse him before the Emir!' Khálaf's son called them out presently to eat in

the inner apartment, made (such I had not seen before) in the midst of this very long and great Beduin tent:—that hidden dish is not rightly of the Nejd Aarab, but savours of the town life and Medina. The young men answered in their displeasure, they were not hungry, they came not hither to eat, and that they were here at home. *Khálaf:* "But go in and eat, and afterward we will speak together?" They went unwillingly, and returned anon: and when he saw them again, Khálaf, because he did them wrong, began to scold:—"Do not they of Seleymy receive many benefits from us? buy we not dates of you and corn also? why are ye then ungrateful?—Ullah, curse the fathers of them, fathers of *settatásher kelb* (sixteen dogs)." Another said: "Ullah, curse them, fathers of *ethnasher kelb* (twelve dogs);" forms more liberal perhaps than the "sixty dogs" of the vulgar malice. These were gallants of Harb, bearing about, in their Beduin garments, the savour of Medina. Khálaf said, with only a little remaining bitterness, that to satisfy them, he would remove on the morrow. Seleymy (Soleyma) is a small Shammar settlement of twelve households, their wells are very deep.

When the young men were gone, Khálaf, taking again his elated countenance gave an ear to our business. He led out Maatuk and, threatening the timid Heteymy with the displeasure of Ibn Rashîd, enquired of him of my passing in the country, and of my coming to his menzil. I went to Khálaf, and said to them, "Thou canst send me, as all the people say, to el-Kasîm: I alighted at your beyt, and have tasted of your hospitality, and would repose this day and to-morrow; and then let some man of your trust accompany me, for his wages, to el-Kasîm." His voice was smooth, but Khálaf's dry heart was full of a politic dissimulation: "*Mâ úkdar*, I am not able; and how, he answered, might we send thee to el-Kasîm?—who would adventure thither; the people of Aneyza are our enemies."—"Khálaf, no put-offs, you can help me if you will."—"Well, hearken! become a Moslem, and I will send thee whithersoever thou would'st; say, 'There is no God, beside Ullah,' and I will send thee to el-Kasîm freely."—"You promise this, before witnesses?"—"Am I a man to belie my words."—"Hear then all of you; There is none God but Ullah!—let the thelûl be brought round."—"Ay! say also Mohammed is the messenger of Ullah!"—"That was not in our covenant; the thelûl Khálaf! and let me be going."—"I knew not that the Nasrânies could say so; all my meaning was that you should become a Moslem. Khalîl, you may find some of the *jemmamîl* (camaleers, sing. *iemmâl*) of el-Kasîm, that come about, at this season, to sell

clothing among the Aarab. Yesterday I heard of one of them in these parts [it was false]; a jemmâl would carry thee back with him for two reals. When you have supped and drunk the evening camel milk, mount again with this Heteymy! and he will convey thee to him";—but I read in his looks, that it was a fable. He went aside with Maatuk again,—was long talking with him; and required him, with words like threatenings, to carry me from him. When we had supped, Maatuk called me to mount. I said to Ibn Náhal, "If I am forsaken in this wilderness, or there should no man receive me, and I return to thee, wilt thou then receive me?"—Khálaf answered, 'he would receive me.'

In the first darkness of the night we rode from him; seeking a ferîj which Maatuk had espied as we came down from Genna. After an hour, Maatuk said, "Here is sand, shall we alight and sleep?"—for yet we saw not their watchfires—"Let us ride on: and if all fail tell me what shall become of me, my rafîk?"—"Khalîl, I have said it already, that I will carry thee again to live with me in my ferîj." Then a hound barked from the dark valley side: we turned up thither, and came before three tents; where a camel troop lay chawing the cud in the night's peace: their fires were out, and the Aarab were already sleeping. We alighted and set down our bags, and kneebound the thelûl. I would now have advanced to the booths, but Maatuk withheld me,—"It were not well, he whispered; but abide we here, and give them time, and see if there come not some to call us."

Bye and bye a man approached, and "Ugh! said he, as he heard our salaam, why come ye not into the beyt?" This worthy bore in his hand a spear, and a huge scimitar in the other. We found the host within, who sat up blowing the embers in the hearth; and laid on fuel to give us light. He roused the housewife; and she reached us over the curtain a bowl of old rotten léban, of which they make sour mereesy. We sipped their sorry night bever, and all should now be peace and confidence; yet he of the spear and scimitar sat on, holding his weapons in his two hands, and lowered upon us. "How now, friend! I said at last, is this that thou takest us for robbers, I and my rafîk?"—"Ugh! a man cannot stand too much upon his guard, there is ever peril." Maatuk said merrily, "He has a sword and we have another!" The host answered smiling, "He never quits that huge sword of his and the spear, waking or sleeping!" So we perceived that the poor fellow was a knight of the moonshine. I said to our host, "I am a hakîm from Damascus, and I go to el-Kasîm: my rafîk leaves me

here, and will you send me thither for my money, four reals?" He answered gently, "We will see to-morrow, and I think we may agree together, whether I myself shall convey thee, or I find another; in the meantime, stay with us a day or two." When we would rest, the housemother, she of the rotten léban, said a thing to one of us, which made me think we were not well arrived: she was a forsaken wife of our host's brother. I asked Maatuk, "If such were the Harb manners!"—He whispered again, "As thou seest; and say, Khalîl, shall I leave thee here, or wilt thou return with me?"—When the day broke, Maatuk said to them, "I leave him with you, take care of him:" so he mounted and rode from us.

Motlog (that was our host's name): "Let us walk down to Ibn Náhal, and take counsel how we may send thee to el-Kasîm, but I have a chapped heel and may hardly go." I dressed the wound with ointment and gave him a sock; and the Beduwy drew on a pair of old boots that he had bought in Medina. We had gone half a mile, when I saw a horseman, with his long lance, riding against us: a fierce-looking fanatical fellow.—It was he who alone, of all who sat at Khálaf's, had contraried me yesterday. This horseman was *Tollog*, my host's elder brother! and it was his booth wherein we had passed the night! his was also that honest forsaken housewife! It were a jest worthy of the Arabs and their religion, to tell why the new wedded man chose to lie abroad at Ibn Náhal's.

"How now!" cries our horseman staring upon me like a man aghast. His brother responded simply of the Shâmy hakîm and the Heteymy.—"Akhs! which way went that Heteymy?" (and balancing his long lance, he sat up) I will gallop after him and bring him again,—Ullah curse his father! and knowest thou that this is a Nasrâny?" Motlog stood a moment astonished! then the poor man said nobly, "*Wa low*, and though it be so . . . ? he is our guest and a stranger; and that Heteymy is now too far gone to be overtaken."—Tollog rode further; he was a shrew at home and ungracious, but Motlog was a mild man We passed by some spring pasture, and Motlog cried to a child, who was keeping their sheep not far off, to run home and tell them to remove hither. When the boy was gone a furlong he waved him back and shouted 'No!' for he had changed his mind: he was a little broken headed,—and so is every third man in the desert life. I saw, where we passed under a granite headland, some ground courses of a dry-built round chamber such as those which, in the western dîras, I have supposed to be sepulchres.

Khálaf had removed since yesterday: we found him in his tent stretched upon the sand to slumber—it was noon. The rest made it strange to see me again, but Motlog my host worthily defended me in all. Khálaf turning himself after a while and rising, for the fox was awake, said with easy looks, "Aha! this is Khalîl back again; and how Khalîl, that cursed Heteymy forsook thee?" When he heard that Maatuk had taken wages of me he added: "Had I known this, I would have cut off his head, and seized his thelûl;—ho! there, prepare the midday kahwa." His son answered, "We have made it already and drunk round."—"Then make it again, and spare not for kahwa." Khálaf twenty days before had espoused a daughter of the village, and paid the bride money; and the Beduins whispered in mirth, that she was yet a maid. For this his heart was in bale: and the son, taking occasion to mock the Heteymy, sought in covert words his father's relief, from one called an hakîm. Ibn Náhal said at last kindly, "Since Khalîl has been left at your beyt, send him Motlog whither he desires of thee." * * *

* * * There was here but the deadly semblance of hospitality; naught but buttermilk, and not so much as the quantity of a cup was set before me in the long day. Happy was I when each other evening their camels came home, and a short draught was brought me of the warm léban. Tollog, the gay horseman, was a glozing fanatical fellow; in Motlog was some drivelling nobility of mind: the guest's mortal torment was here the miserable hand of Tollog's cast wife. Little of God's peace or blessing was in this wandering hamlet of three brethren; the jarring contention of their voices lasted from the day rising, till the stars shone above us. Though now their milk-skins overflowed with the spring milk, they were in the hands of the hareem, who boiled all to mereesy, to sell it later at Medina. The Beduw of high Nejd would contemn this ignoble traffic, and the decay of hospitality.

Being without nourishment I fell into a day-long languishing trance. One morrow I saw a ferîj newly pitched upon the valley side, in face of us: when none observed me, I went thither under colour of selling medicines. Few men sat at home, and they questioned with me for my name of Nasrâny; the women clamoured to know the kinds of my simples, but none poured me out a little léban. I left them and thought I saw other tents pitched beyond: when I had gone a mile, they were but a row of bushes. Though out of sight of friends and

unarmed, I went on, hoping to espy some booths of the Aarab. I descried a black spot moving far off on the rising plain, and thought it might be an herd of goats: I would go to them and drink milk. I crossed to the thin shadow of an acacia tree; for the sunbeaten soil burned my bare soles; and turning I saw a tall Beduwy issue from a broken ground and go by, upon his stalking dromedary; he had not perceived the stranger: then I made forward a mile or two, to come to the goats. I found but a young woman with a child herding them.—'*Salaam!* and could she tell me where certain of the people were pitched, of such a name?' She answered a little affrighted, 'She knew them not, they were not of her Aarab.'—"O maiden milk for me!"—"*Min fen halîb*, milk from whence? we milked them early at the booths; there is naught now in these goats' udders, and we have no vessel to draw in:" she said her tents stood yet far beyond. "And is there not hereby a ferîj, for which I go seeking all this morrow?"—"Come a little upon the hill side, and I will shew it thee: lo there! thou mayest see their beyts." My eyes were not so good; but I marked where she shewed with her finger and went forward. Having marched half an hour, over wild and broken ground, I first saw the menzil, when I was nigh upon them; and turned to go to a greater booth in the circuit, wherein I espied men sitting.

Their hounds leapt out against me with open throat; the householder ran with an hatchet, to chase them away from the stranger (a guest) arriving.—As I sat amongst them, I perceived that these were not the Beduins I sought. I asked bye and bye, "Have ye any támr?"—also to eat with them would be for my security. The good man answered cheerfully, "We have nothing but cheese; and that shall be fetched immediately." The host was a stranger, a fugitive of Meteyr, living with these Harb, for an homicide. He sat bruising green bark of the boughs of certain desert trees; and of the bast he would twist well-ropes: "There are, said he, some very (*ghramîk*, for *'amîk*) deep *golbân* (sing. *jellîb*, a well) in these dîras." The poor people treated me honourably, asking mildly and answering questions. I said, "I came to seek who would carry me to el-Kasîm for his wages." The man answered, "He had a good thelûl; and could I pay five reals, he would carry me, and set me down wellah in the market-place of Aneyza!"

When I came again to my hosts—"Whither wentest thou? exclaimed Motlog; to go so far from our tents is a great danger for thee: there are many who finding thee alone would kill

thee, the Beduw are kafirs, Khalîl." When I told him the man's name, who would carry me to Aneyza, he added, "Have nothing to do with him! he is a Meteyry If he rode with thee (radîf), beware of his knife—a Meteyry cannot keep himself from treachery; or else he might kill thee sleeping: now canst thou ride four days to el-Kasîm without sleeping!" Such evil-speaking is common between neighbour tribes; but I think the Meteyry would have honestly conveyed me to Aneyza. Motlog had in certain things the gentlest mind of any Arab of my acquaintance hitherto. When he saw that by moments, I fell asleep, as I sat, even in the flaming sun, and that I wandered from the (inhospitable) booths—it was but to seek some rock's shelter where, in this lethal somnolence and slowness of spirit, I might close the eyes—he said, 'He perceived that my breast was straitened (with grief) here among them:' and since I had taken this journey to heart, and he could not carry me himself so far as Boreyda, he would seek for someone to-day to convey me thither;—howbeit that for my sake, he had let pass the ghrazzu of Ibn Náhal,—for which he had obtained the loan of another horse.

Besides him a grim councillor for my health was Aly, he of the spear and scimitar: that untempered iron blade had been perchance the pompous side arm of some javelin man of the great officers of Medina,—a personage in the city bestowed the warlike toy upon the poor soul. "*Ana sahîbak,* I am thy very friend," quoth Aly, in the husk voice of long-suffering misery. He was of the Harb *el-Aly:* they are next from hence in the N.-E and not of these Aarab. I asked him: "Where leftest thou thy wife and thy children and thy camels?" He answered, "I have naught besides this mantle and my tunic and my weapons: *ana yatîm!* I am an orphan!" This fifty years' old poor Beduin soul was yet in his nonage;—what an hell were it of hunger and misery, to live over his age again! He had inherited a possession of palms, with his brother, at Medina; but the stronger father's son put out his weak-headed brother: and, said Motlog, "The poor man (reckoned a fool) could have there no redress."—"And why are these weapons always in his hands?" —"He is afraid for a thing that happened years ago: Aly and a friend of his, rising from supper, said they would try a fall. They wrestled: Aly cast the other, and fell on him,—and it may be there had somewhat burst in him, for the fallen man lay dead! None accused Aly; nevertheless the *mesquin* fled for his life, and he has gone ever since thus armed, lest the kindred of the deceased finding him should kill him."

At evening there sat with us a young kinsman of Tollog's new

wife. He was from another ferîj; and having spoken many injuries of the Nasâra, he said further, "Thou Tollog, and Motlog! wellah, ye do not well to receive a kafir in your beyts;" and taking for himself all the inner place at the fire,—unlike the gentle customs of the Beduins, he had quite thrust out the guest and the stranger into the evening wind; for here was but a niche made with a lap of the tent cloth, to serve, like the rest of their inhospitality, for the men's sitting-place. I exclaimed, "This must be an Ageyly!"—They answered, "Ay, he is an Ageyly! a proud fellow, Khalîl."—"I have found them hounds, Turks and traitors; by my faith, I have seen of them the vilest of mankind."—"Wellah, Khalîl, it is true."—"What Harby is he?"—"He is *Hâzimy.*"—"An *Hâzimy!* then good friends, this ignoble proud fellow is a Solubby!"—"It is sooth, Khalîl, aha-ha-ha!" and they laughed apace. The discomfited young man, when he found his tongue, could but answer, *subbak*, "The Lord rebuke thee." It seemed to them a marvellous thing that I should know this homely matter.—Hâzim, an ancient fendy of Harb, are snibbed as Heteym; and Beduins in their anger will cast against any Heteymy, Sherâry or sâny the reproach of Solubby. Room was now made, and this laughter had reconciled the rest to the Nasrâny.—I had wondered to see great part of Tollog's tent shut close: but on the morrow, when the old ribald housewife and mother of his children sat without boiling samn, there issued from the close booth a new face,—a fair young woman, clean and comely clad! She was Tollog's (new) bright bird in bridal bower; and these were her love-days, without household charge. She came forth with dazing eyes in the burning sunlight.

When the next sun rose, I saw that our three tents were become four. These new comers were Seyadîn, not Solubbies, not sânies but (as we have seen) packmen of poor Beduin kin, carrying wares upon asses among the Aarab. I went to visit the strangers;—"*Salaam!*"—"*Aleykom es-salaam;* and come in Khalîl! art thou here?"—"And who be ye!"—"Rememberest thou not when thou camest with the Heteymies and drank coffee in our kasr, at Gofar?" The poor woman added, "And I mended thy rent mantle." "Khalîl, said the man, where is thy galliûn? I will fill it with hameydy." Beduin-born, all the paths of the desert were known to him; he had peddled as far as Kasîm and he answered me truly in all that I enquired of him:—they are not unkind to whom the world is unkind! there was no spice in them of fanaticism.

CHAPTER VII

JOURNEY TO EL-KASÎM: BOREYDA

THE same morning came two Beduins with camel-loads of temmn; which the men had brought down for Tollog and Motlog, from el-Irâk! They were of Shammar and carriers in Ibn Rashîd's Haj caravan. I wondered how after long journeying they had found our booths: they told me, that since passing Hâyil they had enquired us out, in this sort,—'Where is Ibn Náhal?'—*Answer:* 'We heard of him in the S.-E. country.—Some say he is gone over to the Ateyba marches.—When last we had word of him, he was in such part.—He went lately towards Seleyma.—You shall find his Aarab between such and such landmarks.—He is grazing about Genna.' Whilst they were unloading, a Beduin stranger, but known in this ferîj, arrived upon his camel after an absence: he had lately ridden westward 130 miles, to visit Bishr, amongst whom he had been bred up; but now he dwelt with Harb. The man was of Shammar, and had a forsaken wife living as a widow in our menzil: he came to visit their little son. Motlog counselled me to engage this honest man for the journey to Kasîm. We called him:—He answered, 'Wellah, he feared to pass so open a country, where he might lose his camel to some foraying Ateybân;' but Motlog persuaded him, saying he could buy with his wages a load of dates (so cheap in el-Kasîm) to bring home to his household. He proffered to carry me to *el-Bukkerîeh:* but we agreed for five reals that he should carry me to Boreyda. "Mount, *érkub!*" quoth the man, whose name was *Hàmed;* he loaded my things, and climbed behind me,—and we rode forth. "Ullah bring thee to thy journey's end! said Tollog; Ullah, give that you see not the evil!"

The sun was three hours high: we passed over a basalt coast, and descended to another ferîj; in which was Hâmed's beyt. There he took his water-skin, and a few handfuls of mereesy—all his provision for riding other 150 miles—and to his house-

wife he said no more than this: "Woman, I go with the stranger to Boreyda." She obeyed silently; and commonly a Beduwy in departing bids not his wife farewell:—"Hearest thou? (said Hâmed again) follow with these Aarab until my coming home!" Then he took their little son in his arms and kissed him.—We rode at first northward for dread of Ateybân: this wilderness is granite grit with many black basalt bergs. The marches beyond were now full of dispersed Aarab, B. Sâlem; we saw their black booths upon every side. All these Harb were gathering towards *Semîra*, in the Shammar dîra, to be taxed there, upon a day appointed, by the collectors of Ibn Rashîd; because there is much water for their multitude of cattle. We left the mountain landmark of Benâny at half a day's distance, west; and held forward evenly with the course of W. er-Rummah,—the great valley now lying at a few miles' distance upon the right hand. Some black basaltic mountains, not very far off, Hâmed told me, were beyond the Wady: that great dry waterway bounds the dîrat of Harb in Nejd; all beyond is Ateyba country. Twice as we rode we met with camel herds; the men milked for us, and we enquired and told tidings. At sun-setting we were journeying under a steep basalt jebel; and saw a black spot, upon a mountain sand-drift, far before us, which was a booth of the nomads: then we saw their camels, and the thought of evening milk was pleasant to our hearts. "But seest thou? said Hâmed, they are all males! for they are gaunt and have low humps;—that is because they serve for carriage: the Aarab let the cows fatten, and load not upon them." * * *

(*Doughty passes with Hâmed through the desert to Semîra, meeting with Beny Aly and Harb Aarab.*)

* * * Now before us lay the Nefûd sand of Kasîm, which begins to be driven-up in long swelling waves, that trend somewhat N. and S. Four miles further we went by the oasis *Ayûn;* embayed in the same sandstone train, which is before called Sâra. Upon a cliff by the Nefûd side is a clay-built lighthouse-like watch-tower [the watch-tower is found in all the

villages of Kasîm]. The watchman (who must be clear sighted) is paid by a common contribution: his duty is to look forth, in the spring months, from the day rising till the going down of the sun; for this is the season, when the villagers who have called in their few milch goats from the Aarab, send them forth to pasture without the oasis. We saw the man standing unquietly in his gallery, at the tower head, in the flame of the sun; and turning himself to every part, he watched, under the shadow of his hand, all the fiery waste of sand before him. Hàmed said, the palms at Ayûn are about half the palms of Teyma; and here might be 400 or 500 inhabitants. Ayûn stands at the crossing of the Kasîm cameleers' paths, to J. Shammar, to the land of the north, and to the Holy Cities. My rafîk had been well content to leave me here; where, he promised, I should meet with carriers to all parts, even to Kuweyt and Bosra, "wellah, more than in Boreyda."

Some great cattle were feeding before us in the Nefûd—they were not camels; but, oh! happy homely sight, the villagers kine at pasture in that uncheerful sand wilderness! I said, "I would ride to them and seek a draught of cow-milk." Hàmed answered, "Thou wilt ask it in vain, go not Khalîl! for these are not like the Beduw, but people of the *géria*, not knowing hospitality: before us lies a good village, we shall soon see the watch-tower, and we will alight there to breakfast." I saw a distant clay steeple, over the Nefûd southward. Hàmed could not tell the name of that oasis: he said, "Wellah the *geraîeh* (towns and villages) be so many in el-Kasîm!" We came in two hours to *Gassa*, a palm village, with walls, and the greatest grown palms that I had seen since Teyma,—and this said Hàmed, who knew Teyma. When I asked, what were the name Gassa, he answered, "There is a pumpkin so called:" but the Beduw are rude etymologers. Their watch-tower—*mergáb* or *garra*—is founded upon a rock above the village. The base is of rude stones laid in clay, the upper work is well built of clay bricks. We were now in Kasîm, the populous (and religious) nefûd country of the caravaners. We did not enter the place, but halted at a solitary orchard house under the garra. It was the time of their barley harvest: this day was near the last in April. The land-height I found to be now only 2800 feet.

We dismounted; the householder came out of his yard, to lead us to the kahwa, and a child bore in my bags: Hàmed brought away the head-stall and halter of our camel, for here, he said, was little assurance. The coffee-hall floor was deep Nefûd sand! When we had drunk two cups, the host called us into his store room; where he set before us a platter of dates—none of the

best, and a bowl of water. The people of Kasîm are not lovers of hospitality: the poor Aarab (that are passengers without purses) say despitefully, 'There is nothing there but for thy penny!'—this is true. Kasîm resembles the border lands, and the inhabitants are become as townsmen: their deep sand country, in the midst of high Arabia, is hardly less settled than Syria. The Kusmân are prudent and adventurous: there is in them much of the thick B. Temîm blood. Almost a third of the people are caravaners, to foreign provinces, to Medina and Mecca, to Kuweyt, Bosra, Bagdad, to the Wahâby country, to J. Shammar. And many of them leave home in their youth to seek fortune abroad; where some (we have seen) serve the Ottoman government in arms: they were till lately the Ageyl at Bagdad, Damascus, and Medina.—All Nejd Arabia, east of Teyma, appertains to the Persian Gulf traffic, and not to Syria: and therefore the (foreign) colour of Nejd is Mesopotamian! In those borderlands are most of the emigrated from el-Kasîm,—husbandmen and small salesmen; and a few of them are become wealthy merchants.

Arabians of other provinces viewing the many green villages of this country in their winding-sheet of sand, are wont to say half scornfully, 'Kasîm is all Nefûd.' The Nefûd of Kasîm is a sand country through whose midst passes the great Wady [er-Rummah], and everywhere the ground water is nigh at hand. Wells have been digged and palms planted in low grounds [gá, or khóbra], with a loam soil not too brackish or bitter: and such is every oasis-village of el-Kasîm. The chief towns are of the later middle age. The old Kasîm settlements, of which the early Mohammedan geographers make mention, are now, so far as I have enquired, ruined sites and names out of mind. The poor of Kasîm and *el-Wéshm* wander even in their own country; young field labourers seek service from town to town, where they hear that *el-urruk*, the sweat of their brow, is likely to be well paid. Were el-Kasîm laid waste, this sand country would be, like the lands beyond Jordan, a wilderness full of poor village ruins.

Our host sat with a friend, and had sparred his yard door against any intrusion of loitering persons. These substantial men of Kasîm, wore the large silken Bagdad kerchief, cast negligently over the head and shoulders; and under this headgear the red Turkey cap, *tarbûsh*. Our host asked me what countryman I was "I am a traveller, from Damascus."—"No, thou art not a Shâmy, thy speech is better than so; for I have been in Syria: tell me, art thou not from some of those villages in the Hauràn? I was there with the Ageyl. What art

thou? thou art not of the Moslemîn; art thou then Yahûdy, or of the Nasâra?"—"Yes, host, a Mesîhy; will ye therefore drive me away, and kill me?"—"No! and fear nothing; is not this el-Kasîm? where the most part have travelled in foreign lands: they who have seen the world are not like the ignorant, they will treat thee civilly."—We heard from him that Ibn Saûd was come as far as *Mejmaâ:* but those rumours had been false of his riding in Kasîm, and in the Harb country! Our host desired to buy quinine of the hakîm; I asked half a real; he would pay but fourpence, and put me in mind of his inhospitable hospitality.—"Wilt thou then accompany me to Boreyda? and I will give it thee."—"Wherefore should I pay for kanakîna? in Kasîm thou wilt see it given away (by some charitable merchants)."

—We rode over a salt-crusted bottom beyond the village: the well-water at Gassa has a taste of this mineral. In the oasis, which is greater than er-Rauth, may be three hundred souls. The dark weather was past, the sun shone out in the afternoon; and I felt as we journeyed here in the desert of el-Kasîm, such a stagnant sultry air, as we may commonly find in the deep Jordan plain below Jericho. At our left hand is still the low sandstone coast; whereunder I could see palms and watch-towers of distant hamlets and villages. The soil is grit-sand with reefs of sand-rock; beside our path are dunes of deep Nefûd sand. After five miles, we came before *Shukkûk,* which is not far from Boreyda; it stands (as I have not seen another Arabian settlement) without walls! in the desert side. Here we drew bridle to enquire tidings, and drink of their sweet water. We heard that *Hâsan,* Emir of Boreyda, whom they commonly call *Weled* (child of) *Mahanna,* was with his armed band in the wilderness, *ghrazzai.*—Mahanna, a rich *jemmâl* or camel master at Boreyda, lent money at usury, till half the town were his debtors; and finally with the support of the Wahâby, he usurped the Emir's dignity!—Hâmed told me yet more strangely, that the sheykh of a géria, *Kâfer,* near *Kuseyby,* in these parts, is a sâny! he said the man's wealth had procured him the village sheykhship. [It is perhaps no free oasis, but under Boreyda or Hâyil.]

Now I saw the greater dunes of the Nefûd; such are called *tâus* and *nef'd* (pl. *anfûd*) by Beduins: and *adanât* and *kethîb* (pl. *kethbân*) are words heard in Kasîm. "Not far beyond the dunes on our right hand (towards Aneyza) lies the W. er-Rummah," said Hâmed. We journeyed an hour and a half, and came upon a brow of the Nefûd, as the sun was

going down. And from hence appeared a dream-like spectacle! —a great clay town built in this waste sand with enclosing walls and towers and streets and houses! and there beside a bluish dark wood of ethel trees, upon high dunes! This is Boreyda! and that square minaret, in the town, is of their great mesjid. I saw, as it were, Jerusalem in the desert! [as we look down from the Mount of Olives]. The last upshot sun-beams enlightened the dim clay city in glorious manner, and pierced into that dull pageant of tamarisk trees. I asked my rafîk, "Where are their palms?" He answered, "Not in this part, they lie behind yonder great dune towards the Wady (er-Rummah)."

Hámed: "And whilst we were in the way, if at any time I have displeased thee, forgive it me; and say hast thou found me a good rafîk? Khalîl, thou seest Boreyda! and to-day I am to leave thee in this place. And when thou art in any of their villages, say not, 'I (am) a Nasrâny,' for then they will utterly hate thee; but pray as they, so long as thou shalt sojourn in the country, and in nothing let it be seen that thou art not of the Moslemîn: do thus, that they may bear thee also goodwill, and further thee. Look not to find these townlings mild-hearted like the Beduw! but conform thyself to them; or they will not suffer thee to abide long time among them. I do counsel thee for the best—I may not compel thee! say thou art a *mudowwy*, and tell them what remedies thou hast, and for which diseases: this also must be thine art to live by. Thou hast suffered for this name of Nasrâny, and what has that profited thee? only say now, if thou canst, 'I (am a) Musslim.'"

We met with some persons of the town, without their walls, taking the evening air; and as we went by they questioned my Beduwy rafîk: among them I noted a sinister Galla swordsman of the Emir. Hámed answered, 'We were going to the Emir's hostel.' They said, "It is far, and the sun is now set; were it not better for you to alight at such an house? that stands a little within the gate, and lodge there this night; and you may go to the Emir in the morning." We rode from them and passed the town gate: their clay wall [vulg. *ajjidát*] is new, and not two feet thick. We found no man in the glooming streets; the people were gone home to sup, and the shops in the sûk were shut for the night: their town houses of (sandy) clay are low-built and crumbling. The camel paced under us with shuffling steps in the silent and forsaken ways: we went by the unpaved public place, *mejlis;* which I saw worn hollow by

the townspeople's feet! and there is the great clay mesjid and high-built minaret. Hâmed drew bridle at the yard of the Emir's hostel, *Munôkh es-Sheukh*.

The porter bore back the rude gates; and we rode in and dismounted. The journey from er-Rauth had been nearly twenty-five miles. It was not long, before a kitchen lad bade us, "rise and say God's name". He led through dim cloistered courts; from whence we mounted by great clay stairs, to supper. The degrees were worn down in the midst, to a gutter, and we stumbled dangerously in the gloom. We passed by a gallery and terraces above, which put me in mind of our convent buildings: the boy brought us on without light to the end of a colonnade, where we felt a ruinous floor under us. And there he fetched our supper, a churlish wheaten mess, boiled in water (a sort of Arabian *búrghrol*), without samn: we were guests of the peasant Emir of Boreyda. It is the evening meal in Kasîm, but should be prepared with a little milk and butter; in good houses this burghrol, cooked in the broth and commonly mixed with temmn, is served with boiled mutton.—When we had eaten and washed, we must feel the way back in the dark, in danger of breaking our necks, which were more than the supper's worth.—And now Hâmed bade me his short Beduin *adieux:* he mounted his camel; and I was easy to see my rafîk safely past the (tyrant's) gates. The moon was rising; he would ride out of the town, and lodge in one of the villages.

I asked now to visit "the Emir",—Hásan's brother, whom he had left deputy in Boreyda; it was answered, "The hour is late, and the Emir is in another part of the town;—*el-bâkir!* in the morning." The porter, the coffee server, a swordsman, and other servitors of the guest-house gathered about me: the yard gates were shut, and they would not suffer me to go forth. Whilst I sat upon a clay bench, in the little moonlight, I was startled from my weariness by the abhorred voice of their barbaric religion! the muéthin crying from the minaret to the latter prayer.—'Ah! I mused, my little provident memory! what a mischance! why had I sat on thus late, and no Emir, and none here to deliver me, till the morning?' I asked quickly, 'Where was the sleeping place?' Those hyenas responded, with a sort of smothered derision, 'Would I not pray along with them, ere I went to rest?'—They shoved me to a room in the dark hostel building, which had been used for a small kahwa

All was silent within and sounding as a chapel I groped and felt clay pillars, and trod on ashes of a hearth: and lay down there upon the hard earthen floor. My pistol was in the

bottom of my bags, which the porter had locked up in another place: I found my pen-knife, and thought in my heart, they should not go away with whole skins, if any would do me a mischief; yet I hoped the night might pass quietly. I had not slumbered an hour when I heard footsteps, of some one feeling through the floor; "Up, said a voice, and follow me, thou art called before the sheykhs to the coffee hall: "—he went before, and I followed by the sound; and found persons sitting at coffee, who seemed to be of the Emir's guard. They bade me be seated, and one reached me a cup: then they questioned me, "Art not thou the Nasrâny that was lately at Hâyil? thou wast there with some of Annezy; and Aneybar sent thee away upon their *jurraba* (mangy thelûl): they were to convey thee to Kheybar?"—"I am he."—"Why then didst thou not go to Kheybar?"—"You have said it,—because the thelûl was jurraba; those Beduins could not carry me thither, which Aneybar well knew, but the slave would not hear:—tell me, how knowest thou this?"—"I was in Hâyil, and I saw thee there. Did not Aneybar forbid thy going to Kasîm?"—"I heard his false words, that ye were enemies, his forbidding I did not hear; how could the slave forbid me to travel beyond the borders of Ibn Rashîd?"—At this they laughed and tossed their shallow heads, and I saw some of their teeth,—a good sign! The inquisitors added, with their impatient tyranny, "What are the papers with thee, ha! go and fetch them; for those will we have instantly, and carry them to the Emir,—and (to a lad) go thou with the Nasrâny."

The porter unlocked a store-closet where my bags lay. I drew out the box of medicines; but my weary hands seemed slow to the bird-witted wretches that had followed me. The worst of them, a Kahtâny, struck me with his fist, and reviled and threatened the Nasrâny. "Out, they cried, with all thy papers!" and snatched them from my hands: "We go with these, they said now, to the Emir." They passed out; the gates were shut after them: and I was left alone in the court. The scelerat remained who had struck me: he came to me presently with his hand on his sword, and murmured, "Thou kafîr! say *La ilah ill' Ullah;*" and there came another and another. I sat upon the clay bench in the moonlight, and answered them, "To-morrow I will hear you; and not now, for I am most weary."

Then they plucked at my breast (for money)! I rose, and they all swarmed about me.—The porter had said a word in my ear, "If thou hast any silver commit it to me, for these will rob thee:" but now I saw he was one of them himself! All

the miscreants being upon me, I thought I might exclaim, *Haramîeh*, thieves! ho! honest neighbours!" and see what came of it; but the hour was late, and this part of the town solitary.—None answered to my voice, and if any heard me, doubtless their hearts would shrink within them; for the Arabs [inhabiting a country weakly governed and full of alarms] are commonly dastards. When I cried *thieves!* I saw my tormentors stand a little aghast: "Shout not (they said hoarsely) or by Ullah—!" So I understood that this assailing me was of their own ribald malice, and shouted on; and when I began to move my arms, they were such cowards that, though I was infirm, I might, I perceived, with a short effort have delivered myself from them: yet this had been worse—for then they would return with weapons; and I was enclosed by walls, and could not escape out of the town. Six were the vile crew struggling with me: I thought it best to shout on *haramîeh!* and make ever some little resistance, to delay the time. I hoped every moment that the officer would return from the Emir. Now my light purse was in their brutish hands; and that which most troubled me, the aneroid barometer,—it seemed to them a watch in the starlight! The Kahtâny snatched and burst the cord by which the delicate instrument was suspended from my neck; and ran away with it like a hound with a good bone in his mouth. They had plucked off my mantle and kerchief; and finally the villains left me standing alone in a pair of slops: then they hied all together to the door where my bags lay. But I thought they would not immediately find my pistol in the dark; and so it was.

—Now the Emir's man stood again at the gate, beating and calling loudly to be admitted: and the porter went like a truant to open. "What has happened?" quoth the officer who entered. "They have stripped the Nasrâny."—"Who has done this?" "It was the Kahtâny, in the beginning." "And this fellow, I answered, was one of the nimblest of them!" The rest had fled into the hostel building, when the Emir's man came in. "Oh, the shame! (quoth the officer) that one is robbed in the Kasr of the Emir; and he a man who bears letters from the Sooltân, what have you done? the Lord curse you all together." "Let them, I said, bring my clothes, although they have rent them."—"Others shall be given thee by the Emir." The lurkers came forth at his call from their dark corners; and he bade them, "Bring the stranger his clothes:—and all, he said to me, that they have robbed shall be restored, upon pain of cutting off the hand; wellah the hand of anyone with whom is found aught shall be laid in thy bags for the thing that

was stolen I came to lead thee to a lodging prepared for thee; but I must now return to the Emir:—and (naming them) thou, and thou, and thou, do no more thus, to bring on you the displeasure of the Emir." They answered, "We had not done it, but he refused to say, *La îlah ill' Ullah.*"—"This is their falsehood!—for to please them I said it four or five times; and hearken! I will say it again, La îlah, ill' Ullah."—*Officer:* "I go, and shall be back anon."—"Leave me no more among robbers."—"Fear not, none of them will do anything further against you"; and he bade the porter close the gates behind him.

He returned soon: and commanded those wretches, from the Emir, "upon pain of the hand," to restore all that they had robbed from the Nasrâny; he bade also the porter, make a fire in the porch, to give us light. The Kahtâny swordsman, who had been the ringleader of them—he was one of the Emir's band—adjured me to give a true account of the money which was in my purse: 'for my words might endanger his hand; and if I said but the sooth, the Lord would show me mercy.'—"Dost thou think, Miserable, that a Christian man should be such as thyself!"—"Here is the purse, quoth the officer; how much money should be therein? take it, and count thy *derâhim* [δραχμ-]." I found their barbarous hands had been in it; for there remained only a few pence! "Such and such lacks."—*Officer:* "Oh! ye who have taken the man's money, go and fetch it, and the Lord curse you." The swordsman went; and came back with the money,—two French gold pieces of 20 francs: all that remained to me in this bitter world. *Officer:* "Say now, is this all thy *fulûs?*"—"That is all."—"Is there any more?" "No!"—The Kahtâny showed me his thanks with a wondering brutish visage. *Officer:* "And what more?"—"Such and such." The wretches went, and came again with the small things and what else they had time, after stripping me (it was by good fortune but a moment), to steal from my bags. *Officer:* "Look now, hast thou all, is there anything missing?"—"Yes, my watch" (the aneroid, which after the pistol was my most care in Arabia); but they exclaimed, "What watch! no, we have restored all to him already." *Officer:* "Oh, you liars, you cursed ones, you thieves, bring this man his watch! or the (guilty) hand is forfeited to the Emir." It was fetched with delays; and of this they made restitution with the most unwillingness: the metal gilt might seem to them fine gold.—To my comfort, I found on the morrow that the instrument was uninjured: I might yet mark in it the height of a fathom.

He said now, 'It was late, and I should pass the night here.'—"Lend me a sword, if I must sleep in this cursed place; and if any set upon me again, should I spare him?"—"There is no more danger, and as for these they shall be locked in the coffee-hall till the morning:" and he led away the offenders.—The officer had brought my papers: only the safe-conduct of Aneybar was not among them!

When the day broke the Emir's officer—whose name was Jeyber—returned to me: I asked anew to visit the Emir. Jeyber answered, he must first go and speak with him. When he came again, he laid my bags on his infirm shoulders saying, he would bring me to my lodging. He led me through an outlying street; and turned into a vast ruinous yard, before a great building—now old and crumbling, that had been the Emir's palace in former days: [the house walls here of loam may hardly stand above one hundred years]. We ascended by hollow clay stairs to a great hall above; where two women, his housewives, were sitting. Jeyber, tenant of all the rotten palace, was a tribesman of Khatân. In the end was a further room, which he gave me for my lodging. "I am weary, and thou more, said he; a cup of kahwa will do us both good:" Jeyber sat down at his hearth, to prepare the morrow's coffee.

In that there came up some principal persons of the town; clad in the (heavy) Mesopotamian wise. A great number of the well-faring sort in Boreyda are *jemmamîl*, camel masters trading in the caravans. They are wheat carriers in Mesopotamia; they bring down clothing and temmn to Nejd; they load dates and corn of Kasîm (when the prices serve,) for el-Medina. In autumn they carry samn, which they have taken up from the country Nomads, to Mecca; and from thence they draw coffee. These burly Arabian citizens resemble peasants! they were travelled men; but I found in them an implacable fanaticism.

Jeyber said when they were gone, "Now shall we visit the Emir?" We went forth; and he brought me through a street to a place, before the Prince's house. A sordid fellow was sitting there, like Job, in the dust of their street: two or three more sate with him,—he might be thirty-five years of age. I enquired, 'Where was Abdullah the Emir?' They said "He is the Emir!"—"Jeyber (I whispered), is this the Emir?"—"It is he." I asked the man, "Art thou Weled Mahanna?" He answered, "Ay." "Is it (I said) a custom here, that strangers are robbed in the midst of your town? I had eaten of your bread and salt; and your servants set upon me in your yard"—"They were Beduw that robbed you."—

"But I lived with the Beduw; and was never robbed in a menzil: I never lost anything in a host's tent. Thou sayest they were Beduins; but they were the Emir's men!"—*Abdullah:* "I say they were Kahtân all of them." He asked to see my 'watch'. "That I have not with me; but here is a telescope!" He put this to his eyes and returned it. I said, "I give it thee; but thou wilt give me other clothing, for my clothing which the Emir's servants have rent."—He would not receive my gift, the peasant would not make the Nasrâny amends; and I had not money to buy more. "To-day, said he, you depart."—"Whither?"—"To Aneyza; and there are certain cameleers—they left us yesterday, that are going to *Siddûs:* they will convey thee thither."—At Siddûs (which they suppose to have been a place of pilgrimage of the idolatrous people of the country, or "Christians", before Mohammed), is an antique "needle" or column, with some scoring or epigraph. But this was Abdullah's guile, he fabled with me of cameleers to Siddûs: and then he cries, "*Min yeshûl*, who will convey the Nasrâny on his camel to *el-Wady?*"—which I afterwards knew to signify the palms at the *Wady er-Rummah:* I said to him, 'I would rest this day, I was too weary for riding.' Abdullah granted (albeit unwillingly); for all the Arabians [inhabitants of a weary land] tender human infirmities.—"Well, as thou wilt; and that may suffice thee."

—There came a young man to bid me to coffee. "They call you, said Abdullah, and go with him." I followed the messenger and Jeyber: we came to some principal house in the town; and there we entered a pleasant coffee-hall. I saw the walls pargetted with fret-work in gypsum; and about the hearth were spread Persian carpets. The sweet *ghrottha* firewood (a tamarisk kind of the Nefûd) glowed in the hearth, and more was laid up in a niche, ready to the coffee maker's hand: and such is the cleanly civil order of all the better citizen households in Kasîm. Here sat a cold fanatical conventicle of well-clad persons; and a young man was writing a letter, after an elder's words. But that did not hinder his casting some reproach, at every pause, upon the Christian stranger, blaspheming that which he called my impure religion.—How crabbed seemed to me his young looks, moved by the bestial spirit within! I took it to be of evil augury, that none blamed him. And contemptible to an European was the solemn silence of these infantile greybeards, in whom was nothing more respectable than their apparel! I heard no comfortable word among them; and wondered why they had called me! After the second cup, I left them sitting; and returned to Jeyber's place, which is called the palace Hajellân: there a boy met me with two dry girdle-breads, from the guest-house. Such

sour town bread is crude and tough; and I could not swallow it, even in the days of famine.

The *Kasr Hajellân* was built by Abdullah, son of *Abd-el-Azîz*, princes of Boreyda. Abdullah was murdered by Mahanna, when he usurped the government with the countenance of the Waháby. Mahanna was sheykh over the town for many years, and his children are Hásan (now emir) and Abdullah.

The young sons of the Prince that was slain fled to the neighbour town of Aneyza —And after certain years, in a spring season, when the armed band was encamped with Hásan in the Nefûd, they stole over by night to Boreyda; and lay hid in some of their friends' houses. And on the morrow, when the tyrant passed by, going to his mid-day prayers in the great mesjid, Abdullah's sons ran suddenly upon him with the knife! and they slew him there, in the midst of the street. A horseman, one of the band that remained in the town, mounted and passed the gates, and rode headlong over the Nefûd; till he found the ghrazzu and Hásan.—Hásan hearing this heavy tiding gave the word to mount; and the band rode hastily homeward, to be in Boreyda that night.

Abdullah in the meanwhile who, though he have a leg short, is nimble of his butcherly wit, held fast in the town. In all this fear and trouble, his was yet the stronger part; and the townspeople, long daunted by the tyranny of Mahanna, were unready to favour the young homicides. And so well Abdullah wrought, that ere there was any sedition, he had enclosed the princelings in an house.

It was nightfall when Abdullah, with his armed men, came before their door; and to give light (to the horrid business), a bon-fire was kindled in the street. Abdullah's sons and a few who were their companions within, desperately defended their lives with matchlocks, upon the house head.—Some bolder spirits that came with Abdullah advanced to the gate, under a shield they had made them of a door (of rude palm boarding), with a thick layer of dates crammed upon it. And sheltered thus from weak musketry, they quickly opened a hole, poured-in powder and laid the train. A brand was fetched!—and in the hideous blast every life within the walls perished,—besides one young man, miserably wounded; who (with a sword in his hand) would have leapt down, as they entered, and escaped; and he could not: but still flying hither and thither he cursed-on and detested them, till he fell by a shot.—Hásan arriving in the night, found the slayers of his father already slain, and the town in quiet: and he was Emir of Boreyda.—Others of the princely family of

this town I saw afterward dwelling in exile at Aneyza; and one of two old brethren, my patients, now poor and blind, was he who should have been by inheritance Emir of Boreyda!

I wandered in this waste Kasr, which, as a princely residence, might be compared with the Kasr at Hâyil; although less, as the principality of Boreyda is less. But if we compare the towns, Hâyil is a half Beduin town-village, with a foreign sûk; Boreyda is a great civil township of the midland Nejd life. The palace court, large as a market place, is returned to the Nefûd sand! Within the ruinous Kasr I found a coffee-hall having all the height of the one-storied building, with galleries above—in such resembling the halls of ancient England, and of goodly proportion: the walls of sandy clay were adorned with pargetting of jis. This silent and now (it seems) time-worn Kasr, here in the midst of Desert Arabia, had been built in our fathers' days! I admired the gypsum fretwork of their clay walls: such dedale work springs as a plant under the hands of the Semitic artificers, and is an imagery of their minds' vision of Nature!—which they behold not as the Pythagoreans contained in few pure lines, but all-adorned and unenclosed. And is their crust-work from India? We find a skill in raw clay-work in Syria; clay storing-jars, pans, hearths and corn-hutches are seen in all their cottages. In Lebanon the earthen walls and pillars, in some rich peasants' houses, are curiously crusted with clay fretwork, and stained in barbaric wise.

—Admirable seemed the architecture of that clay palace! [the sufficiency of the poorest means, in the Arabs' hands, to a perfect end]. The cornice ornament of these builders is that we call the shark's-tooth, as in the Mothîf at Hâyil. A rank of round-headed blind arches is turned for an appearance of lightness in the outer walling, and painted in green and red ochre. Perchance the builder of Kasr Hajellân was some Bagdad master, *muâllem*—that which we may understand of some considerable buildings, standing far from any civil soil in certain desert borders. Years before I had seen a kella among the ruins of 'Utherah in mount Seir, where is a great welling pool, a watering of the Howeytât: it was a rusty building but not ruinous; and Mahmûd from Maan told me, 'The kella had been built in his time, *by the Beduw!*' I asked in great astonishment, "If Beduw had skill in masonry?"—*Mahmûd:* "Nay, but they fetched a muâllem from Damascus; who set them to draw the best stones from the ruins, and as he showed them so the Beduins wrought and laid the courses." In that Beduin kella were not a few loopholes and arches, and the

whole frame had been built by his rude prentices without mortar! In Beduins is an easy wit in any matter not too remote from their minds; and there are tribes that in a summer's day have become ploughmen.—Jeyber inhabited the crumbling walls of the old Mothîf. The new peasant lords of Boreyda keep no public hospitality; for which they are lightly esteemed by the dwellers in the desert.

I went out with Jeyber to buy somewhat in the sûk, and see the town. We passed through a market for cattle forage, mostly vetches: and beyond were victuallers' shops,—in some of them I saw hanging huge (mutton—perhaps Mesopotamian) sausages! and in many were baskets of parched locusts. Here are even cookshops—yet unknown in the Beduin-like Hâyıl—where one may have a warm mess of rice and boiled mutton, or else camel flesh for his penny. A stranger might live at Boreyda, in the midst of Nomad Arabia, nearly as in Mesopotamia; saving that here are no coffee taverns. Some of those who sat selling green stuff in the stalls, were women!—Damascus is not so civil! and there are only a few poor saleswomen at Aneyza Boreyda, a metropolis of Oasis Arabia, is joined to the northern settled countries by the trading caravans; and the B. Temîm townsmen are not unlike the half-blooded Arabs of those border provinces.

Elvish boys and loiterers in the street gaped upon the Nasrâny stranger; and they gathered as we went. Near the mejlis or market square there was sitting, on a clay bench, that Galla swordsman of the Emir, whose visage I had noted yester-evening, without the gate. The swarthy swordsman reproved Jeyber, for bringing me out thus before the people; then rising, with a stick, he laid load upon the dusty mantles of some of them, in the name of the Emir. Jeyber, liberal minded as a Beduwy but timid more than townsfolk, hearing this talk, led me back hastily by bye-streets: I would have gone about to visit another part of the town, but he brought me again by solitary ways to his place. He promised, that he would ride with me on the morrow to Aneyza; "Aneyza, he said, is not far off." These towns were set down on maps with as much as a journey between them: but what was there heretofore to trust in maps of Arabia! Jeyber, whose stature and manners showed the Beduin blood, was of those Kahtân Beduin strangers, who were now wandering in el-Kasîm. Poor, among his tribesmen, but of a sheykhly house, he had left the desert life, to be of the Emir's armed service in Boreyda. The old contrariety of fortune was written in his meagre visage; he was little past the middle age, and his spirits half spent. The mild

Beduin nature sweetened in him his Kahtâny fanaticism; and I was to-day a thaif-ullah in his household: he maintained therefore my cause in the town, and was my advocate with the swine Abdullah. But the fanatical humour was not quenched in him; for some one saying, "This (man) could not go to er-Riâth; for they would kill him!" Jeyber responded, half-smiling, "Ay, they are very austere there; they might not suffer him amongst them." He spoke also with rancour of the heterodox Mohammedanism of Nejrân [whose inhabitants are in religion *Bayâdiyyeh*, 'like the people of Mascat']. Jeybar had passed his former life in those southern countries: Wady Dauâsir, and Wady Bîsha, he said, are full of good villages.

The mid-day heat was come; and he went to slumber in a further part of the waste building. I had reposed somewhile, in my chamber, when a creaking of the old door, painted in vermilion, startled me!—and a sluttish young woman entered. I asked, wherefore had she broken my rest? Her answer was like some old biblical talk; *Tekhálliny aném fî hothnak?* 'Suffer me to sleep in thy bosom.'—Who could have sent this lurid quean? the Arabs are the basest of enemies,—hoped they to find an occasion to accuse the Nasrâny? But the kind damsel was not daunted; for when I chided she stood to rate the stranger; saying, with the loathly voice of misery, 'Aha! the cursed Nasrâny! and I was about to be slain, by faithful men; that were in the way, sent from the Emir, to do it! and I might not now escape them.'—I rose and put this baggage forth, and fastened the door.—But I wondered at her words, and mused that only for the name of a Religion, (O Chimæra of human self-love, malice and fear!) I was fallen daily into such mischiefs, in Arabia.—Now Jeyber came again from napping; and his hareem related to him the adventure: Jeyber left us saying, he must go to the Emir.

Soon after this we heard people of the town flocking about our house, and clamouring under the casements, which opened backward upon a street, and throwing up stones! and some noisy persons had broken into the great front yard!—The stair was immediately full of them: and they bounced at our door which the women had barred.—"Alas, said the hareem, wringing their hands, what can we do now? for the riotous people will kill thee; and Jeyber is away." One of them was a townswoman, the other was a Beduwîa: both were good towards the guest. I sat down saying to them, "My sisters, you must defend the house with your tongues."—They were ready; and the townswoman looking out backward chided them that made

this hubbub in the street. "Ha! uncivil people; who be they that throw up stones into the apartment of the hareem? akhs! what would ye?—ye seek what? God send a sorrow upon you! —Oh! ye seek Khalîl the Nasrâny? but here is not Khalîl; ye fools, he is not here: away with you. Go! I say, for shame, and Ullah curse you."—And she that kept the door cried to them that were without, "Aha! what is your will?—akhs! who are these that beat like to break our door? O ye devil-sick and shameless young men! Khalîl is not here; he went forth, go and seek the Nasrâny, go! We have told you Khalîl went forth, we know not whither,—akhs! [they knocked now on the door with stones.] Oh you shameless fellows! would ye break through folks' doors, to the hareem? Ullah send a very pestilence upon you all; and for this the Emir will punish you." Whilst she was speaking there was a confused thrusting and shuffling of feet without our door; the strokes of their sticks and stones sounded hideously upon the wood.—The faithful women's tongues yet delayed them! and I put my hope in the stars, that Jeyber would return with speed. But if the besiegers burst in to rend me in pieces, should I spare the foremost of them? The hareem cried on, "Why beat thus, ye cursed people?—akhs! will ye beat down our door indeed?"

At length came Jeyber again; and in the name of the Emir he drove them all forth, and locked them out of his yard.—When he entered, he shrunk up his shoulders and said to me, "They are clamouring to the Emir for thy death! 'No Nasrâny, they say, ever entered Boreyda': there is this outcry in the town, and Abdullah is for favouring the people!—I have now pleaded with him. If, please Ullah, we may pass this night in safety, to-morrow when my thelûl shall be come—and I have sent for her—I will convey thee by solitary lanes out of the place; and bring thee to Aneyza."—As we were speaking, we heard those townspeople swarming anew in his court! the foremost mounted again upon our stairs,—and the door was open. But Jeyber, threatening grievous punishments of the Emir, drove them down once more; and out of his yard. When he returned, he asked his house-wives, with looks of mistrust, who it was had undone the gate (from within)? which he had left barred! He said, he must go out again, to speak with Abdullah; but should not be long absent. I would not let him pass, till he had promised me to lock his gates, and carry the (wooden) key with him. There remained only this poor soul, and the timber of an old door, betwixt me, a lonely alien, and the fanatical wildness of this townspeople. When he came again he said the town was quiet: Abdullah, at his intercession, had forbidden

to make more ado, the riotous were gone home; and he had left the gate open.

After this there came up some other of the principal citizens, to visit me: they sat about the hearth in Bagdad gowns and loose kerchiefs and red caps; whilst Jeyber made coffee. Amongst them appeared the great white (Medina) turban—yet spotless, though he slept in it—of that old vagabund issue of the néby! who a month before had been a consenting witness to my mischiefs at Hâyil! "Who art thou?" I asked.—"Oh! dost thou not remember the time, when we were together in Hâyil?"—"And returnest thou so soon from India?"—"I saw the Emir, and ended my business; also I go not to el-Hind, until after the Haj." There came in, on the heels of them, a young sheykh, who arrived then from Hásan's camp; which was at half a journey, in the Nefûd. He sat down among them, and began to question with me in lordly sort; and I enquired of the absent Emir. I found in him a natural malice; and an improbity of face which became the young man's injurious insolence. After these heavy words, he said further, "Art thou Nasrâny or Musslim?"—"Nasrâny, which all this town knows; now leave questioning me."—"Then the Moslemîn will kill thee, please Ullah! Hearest thou? the Moslemîn will kill thee!" and the squalid young man opened a leathern mouth, that grinning on me to his misplaced lap ears, discovered vast red circles of mule's teeth.—Surely the fanatical condition in religion [though logical!] is never far from a radically ill nature; and doubtless the javel was an offspring of generations of depraved Arab wretches. Jeyber, though I was to-day under his roof, smiled a withered half-smile of Kahtâny fanaticism, hearing words which are honey to their ears,—'a kafir to be slain by the Moslemîn!' Because the young man was a sheykh and Hásan's messenger, I sat in some thought of his venomous speaking. When they departed, I said to Jeyber my conceit of that base young fanatic; who answered, shrinking the shoulders, that I had guessed well, for he was a bad one!

— My hap was to travel in Arabia in time of a great strife of the religion [as they understood], with (God and His Apostle's enemies) the Nasâra. And now the idle fanatical people clamoured to the Emir, 'Since Ullah had delivered a Nasrâny into their hands, wherefore might they not put him to death?' At length the sun of this troubled day was at her going down. Then I went out to breathe the cooling air upon the terrace: and finding a broken ladder climbed to a higher part of our roof, to survey this great Arabian town.—But some townspeople in the street immediately, espying me, cried out, "Come down!

Come down! a kafir should not overlook a beled of the Moslemîn." Jeyber brought me a ration of boiled mutton and rice (which he had purchased in the sûk): when I had eaten he said we were brethren. He went out again to the Emir.

Jeyber returned all doubtful and pensive! 'The people, he said, were clamouring again to Abdullah; who answered them, that they might deal with me as they would: he had told them already, that they might have slain the Nasrâny in the desert; but it could not be done in the town.' Jeyber asked me now, 'Would I forsake my bags, and flee secretly from Boreyda on foot?' I answered "No!—and tell me sooth, Jeyber! hast thou no mind to betray me?" He promised as he was a faithful man that he would not. "Well, what is the present danger?"—"I hope no more, for this night, at least in my house."—"How may I pass the streets in the morning?"—"We will pass them; the peril is not so much in the town as of their pursuing."—"How many horsemen be there in Boreyda, a score?"—"Ay, and more."—"Go quickly and tell Abdullah, Khalîl says I am *rájol Dowla*, one who is safeguarded (my papers declare it) by the government of the Sooltân: if an evil betide me (a guest) among you, it might draw some trouble upon yourselves. For were it to be suffered that a traveller, under the imperial protection, and only passing by your town, should be done to death, for the name of a religion, which is tolerated by the Sooltân? Neither let them think themselves secure here, in the midst of deserts; for '*long is the arm of the Dowla!*' Remember Jidda, and Damascus! and the guilty punished, by commandment of the Sooltân!" Jeyber answered, 'He would go and speak these words to Abdullah.'

Jeyber returned with better looks, saying that Abdullah allowed my words: and had commanded that none should any more molest the Nasrâny; and promised him, that no evil should befall me this night. *Jeyber:* "We be now in peace, blessed be the Lord! go in and rest, Khalîl; to be ready betimes."

I was ready ere the break of day; and thought it an hundred years till I should be out of Boreyda. At sunrise Jeyber sat down to prepare coffee; and yet made no haste! the promised thelûl was not come.—"And when will thy thelûl be here?"—"At some time before noon."—"How then may we come to Aneyza to-night?"—"I have told thee, that Aneyza is not far off." My host also asked for remedies for his old infirmities. —"At Aneyza!"—"Nay, but now; for I would leave them

here." When he had received his medicines, Jeyber began to make it strange of his thelûl-riding to Aneyza. I thought an host would not forswear himself; but all their life is passed in fraud and deceit.—In this came up the Kahtâny who had been ring-leader in the former night's trouble; and sat down before his tribesman's hearth; where he was wont to drink the morrow's cup. Jeyber would have me believe that the fellow had been swinged yesterday before Abdullah: I saw no such signs in him. The wretch who had lately injured me, would now have maintained my cause! I said to Jeyber's Beduin jâra, who sat with us, "Tell me, is not he possessed by a jin?" The young man answered for himself, "Ay, Khalîl, I am somewhiles a little lunatic." He had come to ask the Nasrâny for medicines,—in which surely he had not trusted one of his own religion.

—A limping footfall sounded on the palace stairs: it was the lame Emir Abdullah who entered! leaning on his staff. Sordid was the (peasant) princeling's tunic and kerchief: he sat down at the hearth, and Jeyber prepared fresh coffee. Abdullah said,—showing me a poor man standing by the door and that came in with him; "This is he that will carry thee on his camel to Aneyza; rise! and bring out thy things."—"Jeyber promises to convey me upon his thelûl." But now my host (who had but fabled) excused himself, saying, 'he would follow us, when his thelûl were come.' Abdullah gave the cameleer his wages, the quarter of a mejîdy, eleven pence.—The man took my bags upon his shoulders, and brought me by a lonely street to a camel couched before his clay cottage. We mounted and rode by lanes out of the town. * * *

CHAPTER VIII

ANEYZA

Now we came upon the open Nefûd, where I saw the sand ranging in long banks: *adanat* and *kethîb* is said in this country speech of the light shifting Nefûd sand; *Júrda* is the sand-bank's weather side, the lee side or fold is *lóghraf* [*láḥaf*]. *Júrda* or *Jorda* (in the pl. *Jérad* and *Jeràd*) is said of a dune or hillock, in which appear clay-seams, sand and stones, and whereon desert bushes may be growing. The road to Aneyza is a deep-worn drift-way in the uneven Nefûd; but in the sand (lately blotted with wind and rain,) I perceived no footprint of man or cattle!—Bye and bye my cameleer Hásan turned our beast from the path, to go over the dunes: we were the less likely thus to meet with Beduins, not friends of Boreyda. The great tribes of these dîras, Meteyr and Ateyba, are the allies of *Zâmil*, Emir of Aneyza.—Zâmil was already a pleasant name in my ears: I had heard, even amongst his old foes of Harb, that Zâmil was a good gentleman, and that the "Child of Mahanna" (for whom, two years ago, they were in the field with Ibn Rashîd, against Aneyza) was a tyrannical churl: it was because of the Harb enmity that I had not ridden from their menzils, to Aneyza.

The Nefûd sand was here overgrown with a canker-weed which the Aarab reckon unwholesome; and therefore I struck away our camel that put down his long neck to browse; but Hásan said, "Nay; the town camels eat of this herb, for there is little else." We saw a nomad child keeping sheep: and I asked my rafîk, 'When should we come to Aneyza?'—"By the sunsetting." I found the land-height to be not more than 2500 feet. When we had ridden slowly three hours, we fell again into the road, by some great-grown tamarisks. '*Negîl*, quoth Hásan, we will alight here and rest out the hot mid-day hours.' I saw trenches dug under those trees by

gust hunters. I asked, "Is it far now?"—"Aneyza is not ar off."—"Tell me truth rafîk, art thou carrying me to Aneyza?"—"Thou believest not;—see here!" (he drew me out a bundle of letters—and yet they seemed worn and old). "All these, he said, are merchants' letters which I am to deliver to-day in Aneyza; and to fetch the goods from thence."—And had I not seen him accept a letter for Aneyza! Hásan found somewhat in my words, for he did not halt; we might be come ten miles from Boreyda. The soil shelved before us; and under the next tamarisks I saw a little oozing water. We were presently in a wady bottom, not a stone-cast over; and in crossing we plashed through trickling water! I asked, "What bed is this?"—*Answer:* "EL-WADY"—that is, we were in (the midst of) the Wady er-Rummah. We came up by oozing (brackish) water to a palm wood unenclosed, where are grave-like pits of a fathom digged beside young palm-sets to the ground water. The plants are watered by hand a year or two, till they have put down roots to the saltish ground moisture.

It is nearly a mile to pass through this palm wood, where only few (older) stems are seen grown aloft above the rest; because such outlying possessions are first to the destruction, in every warfare. I saw through the trees, an high-built court-wall, wherein the husbandmen may shelter themselves in any alarms; and Hásan showed me, in an open ground, where Ibn Rashîd's tents stood two years ago, when he came with Weled Mahanna against Aneyza. We met only two negro labourers; and beyond the palms the road is again in the Nefûd. Little further at our right hand, were some first enclosed properties; and we drew bridle at a stone trough, a sebîl, set by the landowner in his clay wall, with a channel from his suânies: the trough was dry, for none now passed by that way to or from Boreyda. We heard creaking of well-wheels, and voices of harvesters in a field. "Here, said Hásan, as he put down my bags, is the place of repose: rest in the shadow of this wall, whilst I go to water the camel. And where is the girby? that I may bring thee to drink; you might be thirsty before evening, when it will be time to enter the town,—thus says Abdullah; and now open thy eyes, for fear of the Beduw." I let the man go, but made him leave his spear with me.

When he came again with the waterskin, Hásan said he had loosed out the camel to pasture; "and wellah Khalîl I must go after her, for see! the beast has strayed. Reach me my romh, and I will run to turn her, or she will be gone far out in the Nefûd,"—"Go, but the spear remains with me." "Ullah!

doubt not thy rafîk, should I go unarmed? give me my lance, and I will be back to thee in a moment." I thought, that if the man were faithless and I compelled him to carry me into Aneyza, he might have cried out to the fanatical townspeople: 'This is the Nasrâny!'—"Our camel will be gone, do not delay me."—"Wilt thou then forsake me here?"—"No wellah, by this beard!" I cast his lance upon the sand, which taking up, he said, "Whilst I am out, if thou have need of anything, go about the corner of the wall yonder; so thou wilt see a palm ground, and men working. Rest now in the shadow, and make thyself a little mereesy, for thou art fasting; and cover these bags! let no man see them. Aneyza is but a little beyond that *ádan* there; thou mayest see the town from thence: I will run now, and return." I let him pass, and Hásan, hieing after his camel, was hidden by the sand billows. I thought soon, I would see what were become of him, and casting away my mantle I ran barefoot in the Nefûd; and from a sand dune I espied Hásan riding forth upon his camel—for he had forsaken me! he fetched a circuit to go about the Wady palms homeward. I knew then that I was betrayed by the secret commission of Abdullah, and remembered his word, "Who will carry the Nasrâny *to the Wady?*"

This was the cruellest fortune which had befallen me in Arabia! to be abandoned here without a chief town, in the midst of fanatical Nejd. I had but eight reals left, which might hardly more than carry me in one course to the nearest coast. I returned and armed myself; and rent my maps in small pieces,—lest for such I should be called in question, amongst lettered citizens.

A negro man and wife came then from the palms, carrying firewood towards Aneyza: they had seen us pass, and asked me simply, "Where is thy companion and the camel?"—After this I went on under the clay walling towards the sound of suânies; and saw a palm ground and an orchard house. The door was shut fast: I found another beyond; and through the chinks I looked in, and espied the owner driving,—a plain-natured face. I pushed up his gate and entered at a venture with, "Peace be with thee;" and called for a drink of water. The goodman stayed a little to see the stranger! then he bade his young daughter fetch the bowl, and held up his camels to speak with me. "Drink if thou wilt, said he, but we have no good water." The taste was bitter and unwholesome; but even this cup of water would be a bond between us.

I asked him to lend me a camel or an ass, to carry my things to the town, and I would pay the hire. I told further how I

came hither,—with a cameleer from Boreyda; who whilst I rested in the heat, had forsaken me nigh his gate: that I was an hakîm, and if there were any sick in this place I had medicines to relieve them.—"Well, bide till my lad return with a camel: —I go (he said to his daughter) with this man; here! have my stick and drive, and let not the camels stand.—What be they, O stranger, and where leftest thou thy things? come! thou shouldst not have left them out of sight and unguarded; how, if we should not find them—?"—They were safe; and taking the great bags on my shoulders, I tottered back over the Nefûd to the good man's gate; rejoicing inwardly, that I might now bear all I possessed in the world. He bade me sit down there (without), whilst he went to fetch an ass.—"Wilt thou pay a piastre and a half (threepence)?" There came now three or four grave elder men from the plantations, and they were going in at the next gate to drink their afternoon kahwa. The goodman stayed them and said, "This is a stranger,—he cannot remain here, and we cannot receive him in our house; he asks for carriage to the town." They answered, he should do well to fetch the ass and send me to Aneyza. "And what art thou? (they said to me)—we go in now to coffee; has anyone heard the îthin?" *Another:* "They have cried to prayers in the town, but we cannot always hear it;—for is not the sun gone down to the âssr? then pray we here together." They took their stand devoutly, and my host joined himself to the row; they called me also, "Come and pray, come!"—"I have prayed already." They marvelled at my words; and so fell to their formal reciting and prostrations. When they rose, my host came to me with troubled looks:—"Thou dost not pray, hmm!" said he: and I saw by those grave men's countenance, they were persuaded that I could be no right Moslem. "Well send him forward," quoth the chief of them, and they entered the gate.

My bags were laid now upon an ass. We departed: and little beyond the first *ádan*, as Hásan had foretold me, was the beginning of cornfields; and palms and fruit trees appeared, and some houses of outlying orchards.—My companion said [he was afraid!] "It is far to the town, and I cannot go there to-night; but I will leave thee with one yonder who is *ibn juád*, a son of bounty; and in the morning he will send thee to Aneyza."—We came on by a wide road and unwalled, till he drew up his ass at a rude gateway; there was an orchard house, and he knocked loud and called, "*Ibrahîm!*" An old father came to the gate, who opened it to the half and stayed—seeing my clothes rent (by the thieves at Boreyda)! and not knowing what strange

person I might be :—but he guessed I was some runaway soldier from the Harameyn or el-Yémen, as there had certain passed by Aneyza of late. He of the ass spoke for me; and then that housefather received me. They brought in my bags, to his clay house; and he locked them in a store closet: so without speaking he beckoned with the hand, and led me out in his orchard, to the "diwân" (their clean sanded sitting-place in the field); and there left me.

Pleasant was the sight of their tilled ground with corn stubbles and green plots of vetches, *jet*, the well-camels' provender: and borders of a dye-plant, whose yellow blossoms are used by the townswomen to stain the partings of their hair. When this sun was nigh setting, I remembered their unlucky prayer-hour! and passed hastily to the further side of their palms; but I was not hidden by the clear-set rows of trees: when I came again in the twilight, they demanded of me, 'Why I prayed not? and wherefore had I not been with them at the prayers?' Then they said over the names of the four orthodox sects of Islam, and questioned with me, "To which of them pertainest thou; or be'st thou (of some heterodox belief) a *râfuthy?*"—a word which they pronounced with enmity. I made no answer, and they remained in some astonishment. They brought me, to sup, boiled wheat in a bowl and another of their well water; there was no greater hospitality in that plain household. I feared the dampish (oasis) air and asked, where was the coffee chamber. *Answer:* "Here is no kahwa, and we drink none." They sat in silence, and looked heavily upon the stranger, who had not prayed.

He who brought me the bowl (not one of them) was a manly young man, of no common behaviour; and he showed in his words an excellent understanding. I bade him sup with me.—"I have supped."—"Yet eat a morsel, for the bread and salt between us:" he did so. After that, when the rest were away, I told him what I was, and asked him of the town. "Well, he said, thou art here to-night; and little remains to Aneyza, where they will bring thee in the morning; I think there is no danger—Zâmil is a good man: besides thou art only passing by them. Say to the Emir to-morrow, in the people's hearing, 'I am a soldier from *Béled el-Asîr*' (a good province in el-Yémen, which the Turks had lately occupied)."—Whilst we were speaking, the last ĭthin sounded from the town! I rose hastily; but the three or four young men, sons of Ibrahîm, were come again, and began to range themselves to pray! they called us, and they called to me the stranger with insistence, to take our places with them. I answered: "I am over-weary, I will go and

sleep."—*The bread-and-salt Friend:* "Ay-ay, the stranger says well, he is come from a journey; show him the place without more, where he may lie down."—"I would sleep in the house, and not here abroad."—"But first let him pray; ho! thou, come and pray, come!"—*The Friend:* "Let him alone, and show the weary man to his rest."—"There is but the wood-house."—"Well then to the wood-house, and let him sleep immediately." One of them went with me, and brought me to a threshold: the floor was sunk a foot or two, and I fell in a dark place full of sweet tamarisk boughs. After their praying came all the brethren: they sat before the door in the feeble moonlight, and murmured, 'I had not prayed!—and could this be a Musslim?' But I played the sleeper; and after watching half an hour they left me. How new to us is this religiosity, in rude young men of the people! but the Semitic religion—so cold, and a strange plant, in the (idolatrous) soil of Europe, is like to a blood passion, in the people of Moses and Mohammed.

An hour before day I heard one of these brethren creeping in—it was to espy if the stranger would say the dawning prayers! When the morrow was light all the brethren stood before the door; and they cried to me, *Ma sulleyt*, 'Thou didst not say the prayer!'—"Friends, I prayed."—"Where washed you then?"—This I had not considered, for I was not of the dissembler's craft. Another brother came to call me; and he led me up the house stairs to a small, clean room: where he spread matting on the clay floor, and set before me a dish of very good dates, with a bowl of whey; and bade me breakfast, with their homely word, *fûk er-rîg* 'Loose the fasting spittle': (the Bed. say *rîj*, for *rîk*). "Drink!" said he, and lifted to my hands his hospitable bowl.—After that he brought the ass and loaded my bags. to carry them into the town. We went on in the same walled road, and passed a ruinous open gate of Aneyza. Much of the town wall was there in sight; which is but a thin shell, with many wide breaches. Such clay walling might be repaired in a few days, and Aneyza can never be taken by famine; for the wide town walls enclose their palm grounds: the people, at this time, were looking for war with Boreyda.

We went by the first houses, which are of poor folk; and the young man said he would leave me at one of the next doors, 'where lived a servant of (the Emir) *Zâmil*.' He knocked with the ring, which [as at Damascus] there is set upon all their doors, like a knocker; and a young negro housewife opened: her goodman (of the butcher's craft,) was at this hour in the sûk. He was bedel or public sergeant, for Zâmil: and to such rude offices, negroes (men of a blunter metal) are commonly chosen.

My baggage was set down in the little camel yard, of their poor but clean clay cottage. *Aly*, the negro householder, came home soon after; and finding a stranger standing in his court, he approached and kissed the guest, and led me into his small kahwa; where presently, to the pleasant note of the coffee pestle, a few persons assembled—mostly black men his neighbours. And Aly made coffee, as coffee is made even in poor houses at Aneyza. After the cup, the poor man brought-in on a tray a good breakfast: large was the hospitality of his humble fortune, and he sat down to eat with me.—Homeborn negroes, out of their warmer hearts, do often make good earnest of the shallow Arabian customs! Before the cottage row I saw a waste place, *el-Gá;* and some booth or two therein of the miserable Beduins: the plot, left open by the charity of the owner, was provided with a public pool of water running from his snânies. When later I knew them, and his son asked the Nasrâny's counsel, 'What were best to do with the ground?—because of the draffe cast there, it was noisome to the common health'—I answered, "Make it a public garden:" but that was far from their Arabian understanding.

I went abroad bye and bye with Aly, to seek Zâmil; though it were *tow*, too early, said my negro host: here is the beginning of the town streets, with a few poor open stalls; the ways are cleanly. Two furlongs beyond is the sûk, where (at these hours) is a busy concourse of the townspeople: they are all men, since maidens and wives come not openly abroad.—At a cross street, there met us two young gallants. "Ha! said one of them to Aly, this stranger with thee is a Nasrâny;"—and turning to me, the coxcombs bid me, "Good morrow, khawâja:" I answered them, "I am no khawâja, but an Engleysy; and how am I of your acquaintance?"—"Last night we had word of thy coming from Boreyda: Aly, whither goest thou with him?" That poor man, who began to be amazed, hearing his guest named Nasrâny, answered, "To Zâmil."—"Zâmil is not yet sitting; then bring the Nasrâny to drink coffee at my beyt. We are, said they, from Jidda and wont to see (there) all the kinds of Nasâra." They led us upstairs in a great house, by the market-square, which they call in Kasîm *el-Mejlis:* their chamber was spread with Persian carpets.

These young men were of the Aneyza merchants at Jidda. One of them showed me a Winchester (seventeen shooting) rifle! 'and there were fifty more (they pretended) in Aneyza: with such guns in their hands they were not in dread of warfare [which they thought likely to be renewed,] with Ibn

Rashîd: in the time of the Jehâd they had exercised themselves as soldiers at Jidda.' They added maliciously, "And if we have war with Boreyda, wilt thou be our captain?"

We soon left them. Aly led me over the open market-square: and by happy adventure the Emir was now sitting in his place; that is made under a small porch upon the Mejlis, at the street corner which leads to his own (clay) house, and in face of the clothiers' sûk. In the Emir's porch are two clay banks; upon one, bespread with a Persian carpet, sat Zâmil, and his sword lay by him. Zâmil is a small-grown man with a pleasant weerish visage, and great understanding eyes: as I approached he looked up mildly. When I stood before him, Zâmil rose a little in his seat, and took me by the hand, and said kindly, "Be seated, be seated!" so he made me sit beside him. I said, "I come now from Boreyda, and am a hakîm, an Engleysy, a Nasrâny; I have these papers with me; and it may please thee to send me to the coast." Zâmil perused that which I put in his hand:—as he read, an uneasy cloud was on his face, for a moment! But looking up pleasantly, "It is well, he responded; in the meantime go not about publishing thyself to the people, 'I am a Nasrâny;' say to them, *ana askary*, I am a (runaway Ottoman) soldier. Aly, return home with Khalil, and bring him after midday prayers to kahwa in my house: but walk not in the public places."

We passed homewards through the clothiers' street, and by the butchers' market. The busy citizens hardly regarded us; yet some man took me by the sleeve; and turning, I saw one of those half-feminine slender figures of the Arabians, with painted eyes, and clad in the Bagdad wise. "O thou, *min eyn*, from whence? quoth he, and art thou a Nasrâny?" I answered, "Ay:" yet if any asked, "Who is he with thee, Aly?" the negro responded stoutly, "A stranger, one that is going to Kuweyt."—Aneyza seemed a pleasant town, and stored with all things needful to their civil life: we went on by a well-built mesjid; but the great mesjid is upon the public place,—all building is of clay in the Arabian city.

In these days, the people's talk was of the debate and breach between the town and Boreyda: although lately Weled Mahanna wrote to Zâmil *ana weled-ak*, 'I am thy child (to serve and obey thee)'; and Zâmil had written, "I am thy friend." "Wellah, said Aly's gossips at the coffee hearth, there is no more passage to Boreyda: but in few days the allies of Zâmil will be come up from the east country, and from the south, as far as Wady Dauâsir." Then, they told me, I should see the

passing continually through this street of a multitude of armed men.

After the noon íthin, we went down to Zamil's (homely) house, which is in a blind way out of the mejlis. His coffee room was spread with grass matting (only); and a few persons were sitting with him. Zâmil's elder son, *Abdullah*, sat behind the hearth, to make coffee. Tidings were brought in, that some of the townspeople's asses had been reaved in the Nefûd, by Ateybân (friendly Nomads)!—Zâmil sent for one of his armed riders: and asked him, 'Was his dromedary in the town?'—"All ready."—"Then take some with you, and ride on their traces, that you may overtake them to-day!"—"But if I lose the thelûl—?" (he might fall amongst enemies). Zâmil answered, "The half loss shall be mine;" and the man went out. Zâmil spoke demissly, he seemed not made to command; but this is the mildness of the natural Arab sheykhs.

—*Aly*, uncle of the Emir, entered hastily! Zâmil some years ago appointed him executive Emir in the town; and when Zâmil takes the field, he leaves Aly his lieutenant in Aneyza. Aly is a dealer in camels; he has only few fanatical friends. All made him room, and the great man sat down in the highest place. Zâmil, the Emir and host, sat leaning on a pillow in face of the company; and his son Abdullah sat drinking a pipe of tobacco, by the hearth!—but this would not be tolerated in the street. The coffee was ready, and he who took up the pot and the cups went to pour out first for Zâmil; but the Emir beckoned mildly to serve the Emir Aly. When the coffee had been poured round, Zâmil said to his uncle, "This stranger is an hakîm, a traveller from *es-Sham:* and we will send him, as he desires, to Kuweyt."—Aly full of the Wahâby fanaticism vouchsafed not so much as to cast an eye upon me. "Ugh! quoth he, I heard say the man is a Nasrâny: wouldst thou have a Nasrâny in thy town?" *Zâmil:* "He is a passenger; he may stay a few days, and there can be no hurt!" "Ugh!" answered Aly; and when he had swallowed his two cups he rose up crabbedly, and went forth. Even Zâmil's son was of this Wahâby humour; twenty years might be his age: bold faced was the young man, of little sheykhly promise, and disposed, said the common speech, to be a niggard. Now making his voice big and hostile, he asked me—for his wit stretched no further, "What is thy name?" When all were gone out, Zâmil showed me his fore-arms corroded and inflamed by an itching malady which he had suffered these twenty years!—I have seen the like in a few more persons at Aneyza. He said, like an Arab, "And if thou canst cure this, we will give thee *fulûs!*"

Already some sick persons were come there, to seek the hakîm, when I returned to Aly's; and one of them offered me an empty *dokân*, or little open shop in a side street by the sûks. —Aly found an ass to carry my bags: and ere the mid-afternoon, I was sitting in my doctor's shop: and mused, should I here find rest in Arabia? when the muéthin cried to the assr prayers; there was a trooping of feet, and neighbours went by to a mesjid in the end of the street.—Ay, at this day they go to prayers as hotly, as if they had been companions of the Nôby! I shut my shop with the rest, and sat close; I thought this shutter would shield me daily from their religious importunity. —"*Ullahu akhbar, Ullahu akhbar!*" chanted the muéthins of the town.

After vespers the town is at leisure; and principal persons go home to drink the afternoon coffee with their friends. Some of the citizens returning by this street stayed to see the Nasrâny, and enquire what were his medicines; for nearly all the Arabs are diseased, or imagine themselves to be sick or else bewitched. How quiet was the behaviour of these townsfolk, many of them idle persons and children! but Zâmil's word was that none should molest Haj Khalîl,—so the good gentleman (who heard I had been many times in the "Holy" City) called me, because it made for my credit and safety among the people. The civil countenance of these midland Arabian citizens is unlike the (Beduish) aspect of the townsmen of Hâyil, that tremble in the sight of Ibn Rashîd: here is a free township under the natural Prince, who converses as a private man, and rules, like a great sheykh of Aarab, amongst his brethren.

Zâmil's descent is from the *Sbeya*, first Beduin colonists of this loam-bottom in the Nefûd. At this day they are not many families in Aneyza; but theirs is the Emirship, and therefore they say *henna el-úmera*, 'we are the Emirs.' More in number are the families of the *Beny Khâlid*, tribesmen of that ancient Beduin nation, whose name, before the Waháby, was greatest in Nejd; but above an half of the town are B. Temîm. There are in Aneyza (as in every Arabian place) several wards or parishes under hereditary sheykhs; but no malcontent factions,—they are all cheerfully subject to Zâmil. The people living in unity, are in no dread of foreign enemies.

Some principal persons went by again, returning from their friends' houses.—One of them approached me, and said, "Hast thou a knowledge of medicine?" The tremulous figure of the speaker, with some drawing of his face, put me in mind of the Algerine Mohammed Aly, at Medâin Sâlih! But he that

stood here was a gentle son of Temîm, whose good star went before me from this day to the end of my voyage in Arabia! Taking my hand in his hand, which is a kind manner of the Arabs, he said, "Wilt thou visit my sick mother?"

He led me to his house gate not far distant; and entering himself by a side door he came round to open for me: I found within a large coffee-hall, spread with well-wrought grass matting, which is fetched hither from *el-Hása*. The walls were pargetted with fretwork of jis, such as I had seen at Boreyda. A Persian tapet spread before his fire-pit was the guests' sitting place; and he sat down himself behind the hearth to make me coffee. This was *Abdullah el-Kenneyny*, the fortunate son of a good but poor house. He had gone forth a young man from Aneyza; and after the first hazards of fortune, was grown to be one of the most considerable foreign merchants. His traffic was in corn, at Bosra, and he lived willingly abroad; for his heart was not filled in Aneyza, where he despised the Wahâby straitness and fanaticism. In these days leaving his merchandise at Bosra to the care of a brother (Sâlih, who they told me little resembles him), Abdullah was come to pass a leisure year at home; where he hoped to refresh his infirm health in the air of the Nefûd.

When I looked in this man's face he smiled kindly.—"And art thou, said he, an Engleysy? but wherefore tell the people so, in this wild fanatical country? I have spent many years in foreign lands, I have dwelt at Bombay, which is under government of the Engleys: thou canst say thus to me, but say it not to the ignorant and foolish people;—what simplicity is this! and incredible to me, in a man of *Europa*. For are we here in a government country? no, but in land of the Aarab, where the name of the Nasâra is an execration. A Nasrâny they think to be a son of the Evil One, and (therefore) deserving of death: an half of this townspeople are Wahâbies."—"Should I not speak truth, as well here as in mine own country?" *Abdullah:* "We have a tongue to further us and our friends, and to illude our enemies; and indeed the more times the lie is better than the sooth.—Or dreadest thou, that Ullah would visit it upon thee, if thou assentedst to them in appearance? Is there not in everything the good and evil?" [even in lieing and dissembling.]—"I am this second year, in a perilous country, and have no scathe. Thou hast heard the proverb, 'Truth may walk through the world unarmed'."—"But the Engleys are not thus! nay, I have seen them full of policy: in the late warfare between Abdullah and Saûd ibn Saûd, their Resident on the Gulf sent hundreds of sacks of rice,

secretly, to Saûd [the wrongful part; and for such Abdullah the Wahâby abhors the English name].—I see you will not be persuaded! yet I hope that your life may be preserved: but they will not suffer you to dwell amongst them! you will be driven from place to place."—"This seemed to me a good peaceable town, and are the people so illiberal?"—"As many among them, as have travelled, are liberal; but the rest no. Now shall we go to my mother?"

Abdullah led me into an inner room, from whence we ascended to the floor above. He had bought this great new (clay) house the year before, for a thousand reals, or nearly £200 sterling. The loam brickwork at Aneyza is good, and such house-walls may stand above one hundred years. His rent, for the same, had been (before) but fifteen reals; house property being reckoned in the Arabian countries as money laid up, and not put out to usury,—a sure and lawful possession. The yearly fruit of 1000 dollars, lent out at Aneyza, were 120; the loss therefore to the merchant Abdullah, in buying this house, was each year 100 reals. But dwelling under their own roof, they think they enjoy some happy security of fortune: although the walls decay soon, it will not be in their children's time. In Abdullah's upper storey were many good chambers, but bare to our eyes, since they have few more moveables than the Beduw: all the husbandry of his great town-house might have been carried on the backs of three camels! In the Arabic countries the use of bed-furniture is unknown; they lie on the floor, and the wellborn and welfaring have no more than some thin cotton quilt spread under them, and a coverlet: I saw only a few chests, in which they bestow their clothing. Their houses, in this land of sunny warmth, are lighted by open loopholes made high upon the lofty walls. But Abdullah was not so simply housed at Bosra; for there—in the great world's side, the Arab merchants' halls are garnished with chairs: and the Aneyza *tájir* sat (like the rest) upon a *takht* or carpeted settle in his counting-house.

He brought me to a room where I saw his old mother, sitting on the floor; and clad—so are all the Arabian women, only in a calico smock dipped in indigo. She covered her old visage, as we entered, with a veil! Abdullah smiled to me, and looked to see "a man of Europa" smile. "My mother, said he, I bring thee el-hakîm; say what aileth thee, and let him see thine eyes:" and with a gentle hand he folded down her veil. "Oh! said she, my head; and all this side so aches that I cannot sleep, my son." Abdullah might be a man of forty; yet his mother was abashed, that a strange man must look upon her

old blear eyes.—We returned to the coffee room perfect friends. "My mother, said he, is aged and suffering, and I suffer to see her: if thou canst help us, that will be a great comfort to me."

Abdullah added, "I am even now in amazement! that, in such a country, you openly avow yourself to be an Englishman; but how may you pass even one day in safety! You have lived hitherto with the Beduw; ay, but it is otherwise in the townships."—"In such hazards there is nothing, I suppose, more prudent than a wise folly."—"Then, you will not follow better counsel! but here you may trust in me: I will watch for you, and warn you of any alteration in the town." I asked, "And what of the Emir?"—"You may also trust Zâmil; but even Zâmil cannot at all times refrain the unruly multitude."

— In the clay-built chamber of the Arabs, with casements never closed, is a sweet dry air, as of the open field; and the perfume of a serene and hospitable human life, not knowing any churlish superfluity: yet here is not whole human life, for bye and bye we are aware of the absence of women. And their bleak walling is an uncheerfulness in our sight: pictures—those gracious images that adorn our poorest dwellings, were but of the things which are vain in the gross vision of their Mohammedan austerity. The Arabs, who sit on the floor, see the world more indolently than we: they must rise with a double lifting of the body.—In a wall-niche by the fire were Abdullah's books. We were now as brethren, and I took them down one by one: a great tome lay uppermost. I read the Arabic title *Encyclopedia Bustâny, Beyrût*,—Bustâny (born of poor Christian folk in a Lebanon village), a printer, gazetteer, schoolmaster, and man of letters, at Beyrût: every year he sends forth one great volume more, but so long an enterprise may hardly be ended. Abdullah's spectacles fell out at a place which treated of artesian wells: he pored therein daily, and looked to find some mean of raising water upon his thirsty acres, without camel labour.

Abdullah enriched abroad, had lately bought a palm and corn ground at home; and not content with the old he had made in it a new well of eight camels' draught. I turned another leaf and found "Burning Mountain," and a picture of Etna. He was pleased to hear from me of the old Arab usurpers of Sicilian soil, and that this mountain is even now named after their words, *Gibello* (Jebel). I turned to "Telegraph", and Abdullah exclaimed, "Oh! the inventions in Europa! what a marvellous learned subtlety must have been in him who found it!" When he asked further of my profession of medicine; I said, "I am such as your *Solubba* smiths—

better than none, where you may not find a better."—Yet Abdullah always believed my skill to be greater than so, because nearly all my reasonable patients were relieved; but especially his own mother.

Whilst we were discussing, there came in two of the foreign-living Aneyza townsmen, a substantial citizen and his servant, clad in the Mesopotamian guise, with head-bands, great as turbans, of camel wool. The man had been *jemmâl*, a camel carrier in the Irâk traffic to Syria,—that is in the long trade-way about by Aleppo; but after the loss of the caravan, before mentioned, having no more heart for these ventures, he sold his camels for fields and ploughshares. To-day he was a substantial farmer in the great new corn settlement, *el-Amâra* (upon the river a little north of Bosra), and a client of Kenneyny's—one of the principal grain merchants in the river city. The merchant's dinner tray was presently borne in, and I rose to depart; but Abdullah made me sit down again to eat with them, though I had been bidden in another place.—I passed this one good day in Arabia; and all the rest were evil because of the people's fanaticism. At night I slept on the cottage terrace of a poor patient, Aly's neighbour; not liking the unswept dokân for a lodging, and so far from friends.

At sunrise came Aly, from Zâmil, to bid me to breakfast—the bread and salt offered to the (Christian and Frankish) stranger by the gentle philosophic Emir. We drank the morning cup, at the hearth; then his breakfast tray was served, and we sat down to it in the midst of the floor, the Emir, the Nasrâny and Aly: for there is no such ignoble observing of degrees in their homely and religious life.—The breakfast fare in Aneyza is warm girdle-bread [somewhat bitter to our taste, yet they do not perceive the bitterness, 'which might be because a little salt is ground with the corn,' said Abdullah]: therewith we had dates, and a bowl of sweet (cow) butter. A bowl of (cow) buttermilk is set by; that the breakfasters may drink of it after eating, when they rise to rinse the hands; and for this there is a metal ewer and basin. The water is poured over the fingers; and without more the breakfasters take leave: the day begins.

I went to sit in my dokân, where Zâmil sent me bye and bye, by Aly, a leg of mutton out of the butchers' sûk, "that I might dine well." Mutton is good at Aneyza: and camel's flesh is sold to poor folk. A leg of their lean desert mutton, which might weigh five or six pounds, is sold for sixpence: this meat, with scotches made in it and hung one day to the ardent sun, will last good three days. Beduins bring live

gazelle fawns into the town; which are often bought by citizens to be fostered, for their children's pastime: these dearlings of the desert were valued at eightpence.

I had not long been sitting in my dokân before one came to put me out of it! he cried churlishly with averted face—so that I did not know him—to the negro Aly, who stood by, "Out! with these things!" The negro shouted again, "The Nasrâny is here with Zâmil's knowledge: wilt thou strive with Zâmil!" The other (who was Aly the second or executive emir) muttered between his teeth, "Zâmil quoth he, ugh!—the dokân is mine, and I say out! ugh! out of my dokân, out, out!" But the negro cried as loud as he, "Zâmil he is Emir of this town, and what art thou?"—"I am Emir." The emir Aly respected my person—to me he spoke no word, and I was ready to content him; the shop he said was his own. But my friends had not done well to settle me there: the violence of the Wahâby Aly, in contempt of the liberal Emir Zâmil, would hearten the town fanatics against the Nasrâny.—This was the comedy of the two Alyes. The white Aly spurned-to the door, and drew the bolt; and the same day he had driven me out of the town, but Zâmil would not hear of it. I remained with my bags in the street, and idle persons came to look on; but the negro Aly vehemently threatened, that 'Zâmil would pluck out the eyes and the tongue of any that molested me!'

The hot morning hours advanced to high noon; and when the muéthins chanted I was still sitting in the street by my things, in the sight of the malevolent people, who again flocked by me to the mesjid.—"Ullah! this is one who prays not," quoth every passing man. After them came a lad of the town, whose looks showed him to be of impure sinister conditions! and bearing a long rod in his hand: therewith of his godly zeal—that is an inhuman envy and cruelty! he had taken upon him to beat in late-lingerers to the prayers. Now he laid hands on the few lads, that loitered to gape upon the Nasrâny, and cried, "Go pray, go pray! may Ullah confound you!" and he drove them before him. Then he threatened Aly, who remained with me; and the poor man, hearing God named, could not choose but obey him. The shallow dastard stood finally grinning upon me,—his rod was lifted! and doubtless he tickled in every vein with the thought of smiting a kafir, for God's sake: but he presently vailed it again,—for are not the Nasâra reputed to be great strikers? In this time of their prayers, some Beduins [they were perhaps Kahtân] issued from a house near by, to load upon their kneeling camels. I went to talk with them and hear their *loghra:* but Beduins in a

town are townsmen, and in a journey are hostile; and with maledictions they bade me stand off, saying, "What have we to do with a kafir?"

Aly would have me speak in the matter of the dokân to Zâmil. I found Zâmil in the afternoon at his house door: and he said, with mild voice, "We will not enter, because the kahwa is full of Beduw" [Meteyr sheykhs, come in to consult with the town, of their riding together against the Kahtân]. We walked in his lane, and sat down under a shadowing wall, in the dust of the street. "Have you lost the dokân? said Zâmil, well, tell Aly to find you another."

—Yesterday some Aneyza tradesmen to the nomads had been robbed on the Boreyda road, and three camel loads of samn were taken from them—nearly half a ton, worth 200 reals: the thieves were Kahtân. The intruded Kahtân in el-Kasîm were of the Boreyda alliance; and Zâmil sent a letter thither, complaining of this injury, to Abdullah. Abdullah wrote word again, "It was the wild Beduw: lay not their misdeed to our charge." Zâmil now sent out thirty young men of good houses, possessing thelûls in the town, to scour the Nefûd—[they returned six days later to Aneyza, having seen nothing]. Zâmil spoke not much himself in the town councils: but his mind was full of solicitude; and it was said of him in these days, that he could not eat.

Aly found me so wretched a tenement, that my friends exclaimed, "It is an house of the rats! it is not habitable." The negro answered them, He had sought up and down, but that everyone repulsed him saying, "Shall a Nasrâny harbour in my beyt?" The ruinous house was of a miserable old man, a patient of mine, who demanded an excessive daily hire, although he had received my medicines freely. Aly on the morrow persuaded a young negro neighbour, who had a small upper chamber, empty, to house the hakîm; promising him that the Nasrâny should cure his purblind father.—I went to lodge there: the old father was a freed-man of *Yahŷa's* house (afterward my friends). The negro host was a pargetter; it was his art to adorn the citizens' coffee-halls with chequered daubing and white fretwork, of gypsum. We may see, even in the rudest villages of Arabia, the fantasy they have for whitening; their clay casements are commonly blanched about with jis: the white is to their sense light and cheerfulness, as black is balefulness. ["A white day to thee!" is said for "good-morrow" in the border countries: Syrian Moslems use to whiten their clay sepulchres.—Paul cries out, in this sense, "Thou whited walling!"]

"Now! quoth the young negro, when I entered his dwelling, let them bibble-babble that will, sixty thousand bibble-babblings,"—because for the love of his aged father, he had received the kafir. His narrow kahwa was presently full of town folk; and some of them no inconsiderable persons. It was for the poor man's honour to serve them with coffee, of the best; and that day it cost a shilling, which I was careful to restore to him. All these persons were come in to chat curiously of their maladies with the hakîm, whose counsels should cost them nothing; they hoped to defraud him of the medicines, and had determined in their iniquitous hearts to keep no good will for the Nasrâny again. And I was willing to help them, in aught that I might, without other regard.

At the next sunrise I went to breakfast with Kenneyny: this cheerful hour is not early in that sunny climate, where the light returns with a clear serenity; and welfaring persons waken to renew the daily pleasures of prayers, coffee, and the friendly discourse of their easy lives. The meal times are commonly at hours when the Arabian people may honestly shun the burden of open hospitality. But the hours of the field labourers are those of the desert: breakfast is brought out to them at high noon, from the master's house, and they sup when the sun is going down. Every principal household possesses a milch cow in this town.

Each morning as I walked in the sûk, some that were sick persons' friends, drew me by the mantle, and led the hakîm to their houses; where they brought me forth a breakfast-tray of girdle-bread and léban. Thus I breakfasted twice or thrice daily, whilst the wonder lasted, and felt my strength revive. Their most diseases are of the eyes; I saw indeed hundreds of such patients! in the time of my being at Aneyza. The pupils are commonly clouded by night-chill cataract and small-pox cataract: many lose the sight of one or even both their eyes in childhood by this scourge; and there is a blindness, which comes upon them, after a cruel aching of years in the side of the forehead.—There is nothing feasible which the wit of some men will not stir them to attempt; also we hear of eye-prickers in Arabia: but the people have little hope in them. An eye-salver with the needle, from Shuggera, had been the year before at Aneyza. Their other common diseases are rheums and the oasis fever, and the *táhal:* I have seen the tetter among children.

—The small-pox was in the town: the malady, which had not been seen here for seven years, spread lately from some slave children brought up in the returning pilgrim caravan. Some of the town caravaners, with the profit of their sales in Mecca, use

to buy slave children in Jidda, to sell them again in el-Kasîm, or (with more advantage) in Mesopotamia. They win thus a few reals: but Aneyza lost thereby, in the time of my being there—chiefly I think by their inoculation!—"five hundred" of her free-born children! Nevertheless the infection did not pass the Wady to Boreyda, nor to any of the Nefûd villages lying nigh about them. I was called to some of their small-pox houses, where I found the sick lying in the dark; the custom is to give them no medicines, "lest they should lose their eyesight." And thus I entered the dwellings of some of the most fanatical citizens: my other patients' diseases were commonly old and radical.—Very cleanly and pleasant are the most homes in this Arabian town, all of clay building.

The tradesmen's shops are well furnished. The common food is cheaper at Boreyda; at Aneyza is better cheap of "Mecca coffee" (from el-Yémen), and of Gulf clothing. Dates, which in Kasîm are valued by weight, are very good here; and nearly 30 pounds were sold for one real.

There is an appearance of welfare in the seemly clothing of this townsfolk—men commonly of elated looks and a comely liberty of carriage. They salute one another in many words, nearly as the Beduins, with a familiar grace; for not a few of them, who live in distant orchard houses, come seldom into the town. But the streets are thronged on Fridays; when all the townsmen, even the field labourers, come in at mid-day, to pray in the great mesjid, and hear the koran reading and preaching: it is as well their market day. The poorer townspeople go clad like the Aarab; and their kerchiefs are girded with the head-cord. These sober citizens cut the hair short—none wear the braided side-locks of the Beduw: the richer sort (as said) have upon their heads Fez caps, over which they loosely cast a gay kerchief; that they gird only when they ride abroad. As for the haggu or waist-band of slender leathern plait [it is called in Kasîm *hágub* or *brîm*] which is worn even by princes in Hâyil, and by the (Arabian) inhabitants of Medina and Mecca, the only wearers of it here are the hareem. The substantial townsmen go training in black mantles of light Irâk worsted: and the young patricians will spend as much as the cloth is worth, for a broidered collar in metal thread-work. The embroiderers are mostly women, in whom is a skill to set forth some careless grace of running lines, some flowery harmony in needlework—such as we see woven in the Oriental carpets. Gentle persons in the streets go balancing in their hands long rods which are brought from Mecca.

Hareem are unseen, and the men's manners are the more gracious and untroubled: it may be their Asiatic society is manlier, but less virile than the European. They live-on in a pious daily assurance: and little know they of stings which be in our unquiet emulations, and in our foreign religion. Mohammed's sweet-blooded faith has redeemed them from the superfluous study of the world, from the sour-breathing inhospitable wine; and has purified their bodies from nearly every excess of living: only they exceed here, and exceed all in the East, in coffee. Marriage is easy from every man's youth; and there are no such rusty bonds in their wedlock, that any must bear an heavy countenance. The Moslem's breast is enlarged; he finds few wild branches to prune of his life's vine, —a plant supine and rich in spirit, like the Arabic language. There is a nobility of the religious virtue among them, and nothing stern or rugged, but the hatred of the kafir: few have great hardness in their lives.—But the woman is in bondage, and her heart has little or no refreshment. Women are not seen passing by their streets, in the daytime; but in the evening twilight (when the men sit at coffee) you shall see many veiled forms flitting to their gossips' houses: and they will hastily return, through an empty sûk, in the time of the last prayers, whilst the men are praying in the mesjids.

A day or two after my being in Aneyza a young man of the patricians came to bid me to dinner, from his father; who was that good man *Abdullah Abd er-Rahmân, el-Bessâm*, a merchant at Jidda and chief of the house of Bessâm in Aneyza. Abdullah el-Bessâm and Abdullah el-Kenneyny were entire friends, breakfasting and dining together, and going every day to coffee in each other's houses; and they were *filasûfs* with Zâmil. Besides the Kenneyny I found there *Sheykh Nâsir, es-Smîry*, a very swarthy man of elder years, of the Wahâby straitness in religion; and who was of the Aneyza merchants at Jidda. He had lately returned—though not greatly enriched, to live in an hired house at home; and was partner with the Kenneyny in buying every year a few young horses from the Nomads, which they shipped to Bombay for sale. * * *

* * * Sheykh Nâsir was of the B. Khâlid families: there is a Beduishness in them more than in the Temîmies. Though stiff in opinions, he answered me better than any man, and with a natural frankness; especially when I asked him of the history and topography of these countries: and he first traced for me, with his pen, the situation of the southern *Harras*,—

B. Abdillah, Kesshab, Turr'a, 'Ashîry, 'Ajeyfa, (Rodwa, Jeheyna;) which, with the rest of the vulcanic train described in this work, before my voyage in Arabia, were not heard of in Europe. Not long before he had embarked some of the honest gain of his years of exile under the Red Sea climate, with two more Jidda merchants, in a lading to India. Tidings out of the caravan season may hardly pass the great desert; but he had word in these days, by certain who came up by hap from Mecca, that their vessel had not been heard of since her sailing! and now it was feared that the ship must be lost. These foreign merchants at the ports do never cover their sea and fire risks by an assurance,—such were in their eyes a deed of unbelief! In the meanwhile sheykh Nâsir bore this incertitude of God's hand with the severe serenity of a right Moslem.

—This was the best company in the town: the dinner-tray was set on a stool [the mess is served upon the floor in princes' houses in Hâyil]; and we sat half-kneeling about it. The foreign merchants' meal at Aneyza is more town-like than I had seen in Arabia: besides boiled mutton on temmn, Abdullah had his little dishes of carrots fried in butter, and bowls of custard messes or curded milk.—We sit at leisure at the European board, we chat cheerfully; but such at the Arabs' dish would be a very inept and unreasonable behaviour!—he were not a man but an homicide, who is not speechless in that short battle of the teeth for a day's life of the body. And in what sort (forgive it me, O thrice good friends! in the sacrament of the bread and salt,) a dog or a cat laps up his meat, not taking breath, and is dispatched without any curiosity, and runs after to drink; even so do the Arabs endeavour, that they may come to an end with speed: for in their eyes it were not honest to linger at the dish; whereunto other (humbler) persons look that should eat after them. The good Bessâm, to show the European stranger the more kindness, rent morsels of his mutton and laid them ready to my hand.—*Yerhamak Ullah*, "The Lord be merciful unto thee," say the town guests, every one, in rising from dinner, with a religious mildness and humility. Bessâm himself, and his sons, held the towel to them, without the door, whilst they washed their hands. The company returned to their sitting before the hearth; and his elder son sat there already to make us coffee.

El-Kenneyny bid me come to breakfast with him on the morrow; and we should go out to see his orchard (which they call here *jenèyny* 'pleasure ground'). "Abdullah, quoth sheykh Nâsir, would enquire of thee how water might be raised by some better mean than we now use at Aneyza, where a camel

walking fifteen paces draws but one bucket full! [it may be nearly three pails, 200 pails in an hour, 1500 to 2000 pails in the day's labour.] And you, a man of Europa, might be able to help us! for we suppose you have learned geometry; and may have read in books which treat of machines, that are so wonderful in your countries."—Nâsir's Wahâby malice would sow cockle in the clean corn of our friendship, and have made me see an interested kindness in the Kenneyny! who answered with an ingenuous asperity, that he desired but to ask Khalîl's opinion. He had imagined an artesian well flowing with water enough to irrigate some good part of Aneyza!—I had seen to-day a hand-cart on wheels, before a smith's forge! a sight not less strange in an Arabian town, than the camel in Europe; it was made here for the Kenneyny. The sâny had fastened the ends of his tires unhandsomely, so that they overlapped: but his felloes, nave and spokes were very well wrought; and in all Nejd (for the making of suâny wheels—commonly a large yard of cross measure), there are perfect wheelwrights. Abd-ullah's dates had been drawn home on this barrow, in the late harvest; and the people marvelled to see how two men might wield the loads of two or three great camels!

The guests rise one after another and depart when the coffee is drunk, saying, *Yunaam Ullah aleyk*, 'The Lord be gracious unto thee;' and the host responds gently, *Fî amân illah*, '(go) in the peace of the Lord.' There are yet two summer hours of daylight; and the townsmen landowners will walk abroad to breathe the freshing air, and visit their orchards.

As for the distribution of the day-time in Aneyza: the people purchase their provision at the market stalls, soon after the sunrising; the shuttered shops are set open a little later, when the tradesmen (mostly easy-living persons and landowners) begin to arrive from breakfast. The running brokers now cry up and down in the clothiers' street, holding such things in their hands as are committed to them to sell for ready money,—long guns, spears, coffee-pots, mantles, fathoms of calico, and the like. They cry what silver is bidden; and if any person call them they stay to show their wares. Clothing-pieces brought down by the caravaners from Bagdad, are often delivered by them to the dellâls, to be sold out of hand. The tradesmen, in days when no Beduins come in, have little business: they sit an hour, till the hot forenoon, and then draw their shop shutters, and go homeward; and bye and bye all the street will be empty.—At the mid-day îthin the townsmen come flocking forth in all the ways, to enter the mesjids.

Few salesmen return from the mid-day prayers to the sûk; the most go (like the patricians,) to drink coffee in friends' houses: some, who have jenèynies in the town, withdraw then to sit in the shadows of their palms.

At the half-afternoon íthin, the coffee drinkers rise from the perfumed hearths, and go the third time a-praying to their mesjids. From the public prayers the tradesmen resort to the sûk; their stalls are set open, the dellâls are again a-foot, and passengers in the bazaar. The patricians go home to dine; and an hour later all the shops are shut for the day.—Citizens will wander then beyond the town walls, to return at the sun's going down, when the íthin calls men a fourth time to pray in the mesjids!

From these fourth prayers, the people go home: and this is not an hour to visit friends; for the masters are now sitting to account with the field labourers, in their coffee-halls; where not seldom there is a warm mess of burghrol set ready for them. But husbandmen, in the far outlying palmsteads, remain there all night; and needing no roof, they lie down in their mantles under the stars to sleep. Another íthin, after the sun-setting hardly two hours, calls men to the fifth or last public prayers (*súlat el-akhîr*). It is now night; and many who are weary remain to pray, or not to pray, in their own houses. When they come again from the mesjids, the people have ended the day's religion: there is yet an hour of private friendship (but no more common assemblings) in the coffee-halls of the patricians and foreign merchants.

— El-Kenneyny sent a poor kinsman of his, when we had breakfasted, to accompany me to his jenèyny, half a league distant, within the furthest circuit of town walling: he being an infirm man would follow us upon an ass. [With this kinsman of his, *Sleymàn*, I have afterward passed the great desert southward to the Mecca country.] We went by long clay lanes with earthen walling, between fields and plantations, in the cool of the morning; but (in this bitter sun) there springs not a green blade by the (unwatered) way side! Their cornfields were now stubbles; and I saw the lately reaped harvest gathered in great heaps, to the stamping places. * * *

* * * Kenneyny's palm and corn-ground might be three and a half acres of sand soil. The farthest bay of the town wall, which fenced him, was there fallen away, in wide breaches: and all without the sûr is sand-sea of the Nefûd. The most had been corn-land, in which he was now setting young palm plants

from the Wady: for every one is paid a real. He had but forty stems of old palms, and they were of slender growth; because of the former "weak" (empoverished) owner's insufficient watering. And such are the most small-landed men in this country; for they and their portions of the dust of this world are devoured (hardly less than in Egypt and Syria,) by rich money-lenders: that is by the long rising over their heads of an insoluble usury. Abdullah's new double well-pit was six fathoms deep, sunk into the underlying crust of sand-rock; and well steyned with dry courses of sandstone, which is hewn near Aneyza. All the cost had been 600 reals, or nearly £120 in silver: the same for four camels' draught would have cost 400 reals. Abdullah valued the ground with his well at about £600, that is above £100 an acre without the water: and this was some of their cheaper land, lying far from the town, They have thick-grown but light-eared harvests of wheat, sown year by year upon the same plots; and corn is always dear in poor Arabia.

Here four nâgas—their camel cattle are black at Aneyza—wrought incessantly: a camel may water one acre nearly from wells of six or eight fathoms. He had opened this great well, hoping in time to purchase some piece more of his neighbour's ground. Abdullah, as all rich landed men, had two courses of well camels; the beasts draw two months till they become lean, and they are two months at pasture in the wilderness. Every morrow Abdullah rode hither to take the air, and oversee his planting: and he had a thought to build himself here an orchard house, that he might breathe the air of the Nefûd,—when he should be come again [but ah! that was not written in the book of life] to Aneyza. Abdullah asked, how could I, "a man of Europa," live in the khâla? and in journeying over so great deserts, had I never met with foot robbers, *henshûly!* The summer before this, he and some friends had gone out with tents, to dwell nomadwise in the Nefûd. Welfaring Aneyza citizens have canvas tents, for the yearly pilgrimage and their often caravan passages, made like the booths of the Beduw, that is cottage-wise, and open in front,—the best, I can think, under this climate.

These tilled grounds so far from the town are not fenced; the bounds are marked by mere-stones. Abdullah looked with a provident eye upon this parcel of land, which he planted for his daughters' inheritance: he had purchased palms for his son at Bosra. He would not that the men (which might be) born of him should remain in Arabia! and he said, with a sad presentiment, 'Oh! that he might live over the few years of his children's nonage.'

I found here some of his younger friends. These were *Hàmed es-Sâfy*, of Bagdad, and Abdullah Bessàm, the younger, (nephew of the elder Abdullah el-Bessàm); and a negro companion of theirs, *Sheykh ibn Ayith*, a lettered sheykh or elder in the religion. After salaams they all held me out their forearms,—that the hakîm might take knowledge of their pulses! Hàmed and Abdullah, unlike their worthiness of soul, were slender growths: their blood flowed in feeble streams, as their old spent fathers, and the air of great towns, had given them life. Ibn Ayith, of an (ox-like) African complexion, showed a pensive countenance, whilst I held his destiny in my hands!—and required in a small negro voice, 'What did I deem of his remiss health?' The poor scholar believed himself to be always ailing; though his was no lean and discoloured visage! nor the long neck, narrow breast, and pithless members of those chop-fallen men that live in the twilight of human life, growing only, since their pickerel youth, in their pike's heads, to die later in the world's cold.—The negro litterate was a new man from this day, wherein he heard the hakîm's absolution; and carried himself upright among his friends (thus they laughed to me), whereas he had drooped formerly. And Ibn Ayith was no pedant fanatic; but daily conversing with the foreign merchants, he had grown up liberal minded. Poor, he had not travelled, saving that—as all the religious Nejdians, not day-labourers—he had ridden once on pilgrimage (with his bountiful friends, who had entertained him) to Mecca; "And if I were in thy company, quoth he, I would show thee all the historical places." His toward youth had been fostered in learning, by charitable sheykhs; and they at this day maintained his scholar's leisure. He was now father of a family: but besides the house wherein he dwelt, he had no worldly possessions. There was ever room for him at Abdullah el-Bessàm's dish; and he was ofttimes the good man's scrivener, for Abdullah was less clerk than honourable merchant; and it is the beginning of their school wisdom to write handsomely. But in Ibn Ayith was no subject behaviour; I have heard him, with a manly roughness, say the kind Abdullah *nay!* to his beard. There is a pleasant civil liberty in Aneyza, and no lofty looks of their natural rulers in the town; but many a poor man (in his anger) will contradict, to the face, and rail at the long-suffering prudence of Zâmil!—saying, *Mâ b'ak kheyr*, there is not good in thee.

When I came again, it was noon, the streets were empty, and the shops shut: the îthin sounded, and the people came trooping by to the mesjids. An old Ateyba sheykh passed lateward,

—he was in the town with some of his marketing tribesmen; and hearing I was the hakîm, he called to me, 'He would have a medicine for the *rîh*.' One answered, "It might cost thee a real."—"And what though this medicine cost a real, O townling (hâthery), if I have the silver!" There came also some lingering truants, who stayed to smile at the loud and sudden-tongued old Beduwy; and a merry fellow asked, amidst their laughter, were he well with his wives? "Nay, cries the old heart, and I would, billah, that the hareem had not cause. —Oho! have patience there!" (because some zealots thrust on him).—"Heardest not thou the îthin? go pray!"—"Ay, ay, I heard it, Ullah send you sorrow! am I not talking with this mudowwy?—well, I am coming presently."—A zealot woman went by us: the squalid creature stepped to the Beduin sheykh, and drew him by the mantle. "To the prayer! cries she, old devil-sick Beduwy; thou to stand here whilst the people pray! —and is it to talk with this misbelieving person?"—"Akhs! do away thy hands! let me go, woman!—I tell thee I have said my prayers." Though he cried *akhs-akhs!* she held him by the cloth; and he durst not resist her: yet he said to me, "O thou the mudowwy! where is thy remedy for the rheums?—a wild fire on this woman! that will not let me speak." I bade him return after prayers; and the sheykh hearing some young children chide with "*Warak, warak!* why goest thou not in to pray?" he called to me as he was going, "O thou! resist them not, but do as they do; when a man is come to another country, let him observe the usage and not strive—that will be best for thee, and were it only to live in peace with them." Now the stripling with the rod was upon us!—the kestrel would have laid hands on the sheykhly father of the desert. "Oh! hold, and I go," quoth he, and they drove him before them.

My medical practice was in good credit. Each daybreak a flock of miserable persons waited for the hakîm, on the small terrace of my host (before they went to their labour): they importuned me for their sore eyes; and all might freely use my eye washes. In that there commonly arrived some friendly messenger, to call the stranger to breakfast; and I left my patients lying on their backs, with smarting eyeballs. The poorer citizens are many, in the general welfare of Aneyza. Such are the field labourers and well drivers, who receive an insufficient monthly wage. The impotent, and the forsaken in age, are destitute indeed; they must go a-begging through the town. I sometimes met with a tottering and deadly crew in the still streets before midday; old calamitous widows, childless aged men, indigent

divorced wives, and the misshapen and diseased ones of step-dame Nature that had none to relieve them. They creep abroad as a curse in the world, and must knock from door to door, to know if the Lord will send them any good; and cry lamentably *Yâ ahl el-karîm!* 'O ye of this bountiful household.' But I seldom saw the cheerful hand of bounty which beckoned to them or opened. One morrow when I went to visit the Emir the mesquins were crouching and shuffling at his door; and Zâmil's son Abdullah came out with somewhat to give them: but I saw his dole was less than his outstretched hand full of dates! "Go further! and here is for you," quoth the young niggard: he pushed the mesquins and made them turn their backs.

I passed some pleasant evenings in the kahwas of the young friends and neighbours Hâmed and Abdullah; and they called in Ibn Ayith, who entertained me with discourse of the Arabic letters. Hâmed regaled us with Bagdad nargîlies, and Abdullah made a sugared cooling drink of *támr el-Hind* (tamarind). To Abdullah's kahwa, in the daytime, resorted the best company in the town,—such were the honourable young Bessâm's cheerful popular manners. His mortar rang out like a bell of hospitality, when he prepared coffee. The Aneyza mortar is a little saucer-like hollow in a marble block great as a font-stone: a well-ringing mortar is much esteemed among them. Their great coffee-mortar blocks are hewn not many hours from the town eastward (near el-Mith'nib, toward J. Tueyk). An ell long is every liberal man's pestle of marble in Aneyza: it is smitten in rhythm (and that we hear at all the coffee-hearths of the Arabs). A jealous or miserable householder, who would not have many pressing in to drink with him, must muffle the musical note of his marble or knelling brasswork.

These were the best younger spirits of the (foreign) merchant houses in the town: they were readers in the Encyclopædia, and of the spirituous poets of the Arabian antiquity. Abdullah, when the last of his evening friends had departed, sitting at his petroleum lamp, and forgetting the wife of his youth, would pore on his books and feed his gentle spirit almost till the day appearing. Hâmed, bred at Bagdad, was incredulous of the world old and new; but he leaned to the new studies. These young merchants sought counsels in medicine, and would learn of me some Frankish words, and our alphabet,—and this because their sea carriage is in the hands of European shippers. A few of these Arabians, dwelling in the trade ports, have learned to endorse their names upon Frankish bills which come to their hands, in Roman letters. Abdullah el-Bessâm's eldest son—he was now in India, and a few more, had learned to read and to

speak too in English: yet that was, I can think, but lamely. Others, as the Kenneyny, who have lived in Bombay, can speak the Hindostani. Hàmed wrote from my lips (in his Arabic letters) a long table of English words,—such as he thought might serve him in his Gulf passages. His father dwelt, since thirty years, in Bagdad; and had never revisited Aneyza:—in which time the town is so increased, that one coming again after a long absence might hardly, they say, remember himself there. El-Kenneyny told me that Aneyza was now nearly double of the town fifteen years ago; and he thought the inhabitants must be to-day 15,000!

My friends saw me a barefoot hakîm, in rent clothing, as I was come-in from the khála, and had escaped out of Boreyda. The younger Abdullah Bessàm sent me sandals, and they would have put a long wand in my hand; but I answered them, "He is not poor who hath no need: my poverty is honourable." Kenneyny said to me on a morrow, when we were alone (and for the more kindness finding a Frankish word), "*Mussu* Khalîl, if you lack money—were it an hundred or two hundred reals, you may have this here of me:" but he knew not all my necessity, imagining that I went poorly for a disguise. I gave thanks for his generous words; but which were thenceforth in my ears as if they had never been uttered. I heard also, that the good Bessàm had taken upon himself to send me forward, to what part I would. I was often bidden to his house, and seldom to Kenneyny's, who (a new man) dreaded over-much the crabbed speech of his Wahâby townspeople. The good Bessàm, as oft as he met with me, invited the stranger, benignly, to breakfast on the morrow: and at breakfast he bid me dine the same day with him,—an humanity which was much to thank God for, in these extremities. * * *

CHAPTER IX

LIFE IN ANEYZA

One of these mornings word was brought to the town, that Bedouins had fallen upon harvesters in the Wady, and carried away their asses: and in the next half hour I saw more than a hundred of the young townsmen hasten-by armed to the Boreyda gate. The poorer sort ran foremost on foot, with long lances; and the well-faring trotted after upon thelûls with their backriders. But an hour had passed; and the light-footed robbers were already two or three leagues distant!

There were yet rumours of warfare with Boreyda and the Kahtân. Were it war between the towns, Hâsan and the Boreydians (less in arms and fewer in number) durst not adventure to meet the men of Aneyza in the Nefûd; but would shelter themselves within their (span-thick) clay wall, leaving their fields and plantations in the power of the enemy,—as it has happened before-time. The adversaries, being neighbours, will no more than devour their fruits, whilst the orchards languish unwatered: they are not foreign enemies likely to lop the heads of the palms, whereby they should be ruined for many years.—This did Ibn Saûd's host in the warfare with Aneyza; they destroyed the palms in the Wady: so pleasant is the sweet pith-wood to all the Arabians, and they desire to eat of it with a childish greediness.

Kahtân tribesmen were suffered to come marketing to Aneyza; till a *hubt* of theirs returning one evening with loaded camels, and finding some town children not far from the gate, in the Nefûd, that were driving home their asses, and an *âbd* with them, took the beasts and let the children go: yet they carried away the negro,—and he was a slave of Zâmil's!

A savage tiding was brought in from the north; and all Aneyza was moved by it, for the persons were well known to them. A great camp of Meteyr Aarab, *sadûk*, or "friends-of-

trust to the town and Zâmil ", (if any of the truthless nomads can be trusty!) had been set upon at four days' distance from hence by a strong ghrazzu of Kahtân,—for the pastures of Kasîm, their capital enemies. Leader of the raid was that Hayzân who, not regarding the rites of hospitality, had threatened me at Hâyil. The nomads (fugitive foemen in every other cause), will fight to "the dark death" for their pastures and waters. The Meteyr were surprised in their tents and outnumbered; and the Kahtân killed some of them. The rest saved themselves by flight, and their milch camels; leaving the slow-footed flocks, with the booths, and their household stuff in the power of their enemies; who not regarding the religion of the desert pierced even women with their lances, and stripped them, and cut the wezands of three or four young children! Among the fallen of Meteyr was a principal sheykh well known at Aneyza. Hayzân had borne him through with his romh!

Those Aarab now withdrew towards Aneyza: where their sheykhs found the townsmen of a mind to partake with them, to rid the country of the common pestilence. In their genealogies, el-Meteyr, Ishmaelites, are accounted in the descents from Keys, and from *Anmâr*, and *Rubîa:* Rubîa, Anmâr, Mûthur, and Eyâd are brethren; and Rubîa is father of Wâyil, patriarch of the Annezy. Meteyr are of old Ahl Gibly: and their home is in the great Harra which lies between the Harameyn, yet occupied by their tribesmen. Their ancient villages in that country, upon the *Derb es-Sherky* or east Haj-road to Mecca, are *El-Feréya, Hâthi, Sfeyna, es-Swergîeh* in the borders of the *Harrat el-Kisshub;* and *Hajjir:* but the most villagers of the Swergîeh valley are at this day *ashràf*, or of the "eminent" blood of the Néby. The Meteyr are now in part Ahl es-Shemâl: for every summer these nomads journey upward to pasture their cattle in the northern wilderness: their borders are reckoned nearly to Kuweyt and Bosra; and they are next in the North to the northern Shammar. Neither are tributary, but "friendly Aarab," to Ibn Rashîd. The desert marches of the Meteyr are thus almost 200 leagues over! [They are in multitude (among the middle Arabian tribes) next after the great Beduin nation *'Ateyba*, and may be almost 5000 souls.] Their tents were more than two hundred in el-Kasîm, at this time. Each year they visit Aneyza; and Zâmil bestows a load or two of dates upon their great sheykh, that the town caravans may pass by them, unhindered.

Other Beduin tribesmen resorting to Aneyza are the *'Ateybân* (also reckoned to the line of Keys): neither the Meteyr nor

'Ateyba were friendly with Boreyda. The 'Ateyba marches are all that high wilderness, an hundred leagues over, which lies between el-Kasîm in the north, and the Mecca country: in that vast dîra, of the best desert pastures, there is no settlement! The 'Ateyba, one of the greatest of Arabian tribes, may be nearly 6000 souls; they are of more stable mind than the most Beduw; and have been allies (as said), in every fortune, of Abdullah ibn Saûd. There is less fanaticism in their religion than moderation: they dwell between the Wahâby and the Háram; and boast themselves hereditary friends of the Sherîfs of Mecca. Zâmil was all for quietness and peace, in which is the welfare of human life, and God is worshipped; but were it warfare, in his conduct, the people of Aneyza are confident. Now he sent out an hundred thelûl riders of the citizens, in two bands, to scour the Nefûd; and set over them the son of the Emir Aly, *Yahŷa;* a manly young man, but like his father of the strait Wahâby understanding.

I saw a Kahtâny arrested in the street; the man had come marketing to Aneyza, but being known by his speech, the bystanders laid hands on his thelûl. Some would have drawn him from the saddle; and an Arab overpowered will [his feline and chameleon nature] make no resistance, for that should endanger him. "Come thou with us afore Zâmil," cried they. "Well, he answered, I am with you." They discharged his camel and tied up the beast's knee: the salesmen in the next shops sat on civilly incurious of this adventure.—At Hâyil, in like case, or at Boreyda all had been done by men of the Emir's band, with a tyrannous clamour; but here is a free township, where the custody of the public peace is left in the hands of all the citizens.—As for the Kahtân Zâmil had not yet proclaimed them enemies of Aneyza; and nothing was alleged against this Beduwy. They bound him: but the righteous Emir gave judgment to let the man go.

Persons accused of crimes at Aneyza (where is no prison), are bound, until the next sitting of the Emir. Kenneyny told me there had been in his time but one capital punishment,—this was fifteen years ago. The offender was a woman, sister of Mufarrij! that worthy man whom we have seen steward of the prince's public hall at Hâyil: it was after this misfortune to his house that he left Aneyza to seek some foreign service. —She had enticed to her yard a little maiden, the only daughter of a wealthy family, her neighbours; and there she smothered the child for the (golden) ornaments of her pretty head, and buried the innocent body. The bereaved father sought to a

soothsayer,—in the time of whose "reading" they suppose that the belly of the guilty person should swell. The diviner led on to the woman's house; and showing a place he bade them dig!—There they took up the little corpse! and it was borne to the burial.

—The woman was brought forth to suffer, before the session of the people and elders (musheyikh) assembled with the executive Emir.—In these Arabian towns, the manslayer is bound by the sergeants of the Emir, and delivered to the kindred of the slain, to be dealt with at their list.—Aly bade the father, "Rise up and slay that wicked woman, the murderess of his child." But he who was a religious elder (*muttowwa*), and a mild and godly person, responded, "My little daughter is gone to the mercy of Ullah; although I slay the woman, yet may not this bring again the life of my child!—suffer, Sir, that I spare her: she that is gone, is gone." *Aly:* "But her crime cannot remain unpunished, for that were of too perilous example in the town! Strike thou! I say, and kill her."—Then the muttowwa drew a sword and slew her! Common misdoers and thieves are beaten with palm-leaf rods that are to be green and not in the dry, which (they say) would break fell and bones. There is no cutting off the hand at Aneyza; but any hardened felon is cast out of the township.

After this Zâmil sent his message to the sheykhs of Kahtân in the desert, 'that would they now restore all which had been reaved by their tribesmen, they might return into friendship: and if no, he pronounced them adversaries.' Having thus discharged their consciences, these (civil) townsfolk think they may commit their cause to the arbitrage of Ullah, and their hands shall be clean from blood: and (in general) they take no booty from their enemies! for they say "it were unlawful,"—notwithstanding, I have known to my hurt, that there are many sly thieves in their town! But if a poor man in an expedition bestow some small thing in his saddle-bag, it is indulged, so that it do not appear openly.—And thus, having nothing to gain, the people of Aneyza only take arms to defend their liberties.

One day when I went to visit Zâmil, I found a great silent assembly in his coffee-hall: forty of the townspeople were sitting round by the walls. Then there came in an old man who was sheykh of the religion; and my neighbour told me in my ear, they were here for a Friday afternoon lecture! Coffee was served round; and they all drank out of the same cups.

The Arabs spare not to eat or drink out of the same vessel with any man. And Mohammed could not imagine in his (Arabian) religion, to forbid this earthly communion of the human life: but indeed their incurious custom of all hands dipping in one dish, and all lips kissing in one cup, is laudable rather than very wholesome.

The Imâm's mind was somewhat wasted by the desolate koran reading. I heard in his school discourse no word which sounded to moral edification! He said finally—looking towards me! "And to speak of Aysa bin Miriam,—Jesu was of a truth a Messenger of Ullah: but the Nasâra walk not in the way of Jesu,—they be gone aside, in the perversity of their minds, unto idolatry." And so rising mildly, all the people rose; and every one went to take his sandals.

The townspeople tolerated me hitherto,—it was Zâmil's will. But the Muttowwa, or public ministers of the religion, from the first, stood contrary; and this Imâm (a hale and venerable elder of threescore years and ten) had stirred the people, in his Friday noon preaching, in the great mesjid, against the Nasrâny. 'It was, he said, of evil example, that certain principal persons favoured a misbelieving stranger: might they not in so doing provoke the Lord to anger? and all might see that the seasonable rain was withheld!'—Cold is the outlaw's life; and I marked with a natural constraint of heart, an alienation of the street faces, a daily standing off of the faint-hearted, and of certain my seeming friends. I heard it chiefly alleged against me, that I greeted with *Salaam aleyk;* which they will have to be a salutation of God's people only—the Moslemîn. El-Kenneyny, Bessâm, Zâmil were not spirits to be moved by the words of a dull man in a pulpit; in whom was but the (implacable) wisdom of the Wahâbies of fifty years ago. I noted some alteration in es-Smîry; and, among my younger friends, in the young Abdullah Bessâm, whose nigh kindred were of the Nejd straitness and intolerance. There was a strife in his single mind, betwixt his hospitable human fellowship, and the duty he owed unto God and the religion: and when he found me alone he asked, "Wellah Khalîl, do the Nasâra hold thus and thus? contrary to the faith of Islam!"—Not so Hamed es-Sâfy, the young Bagdady; who was weary of the tedious Nejd religion: sometimes ere the íthin sounded he shut his outer door; but if I knocked it was opened (to "*el-docteur*"), when he heard my voice. These Aneyza merchant friends commonly made tea when the Engleysy arrived: they had learned abroad to drink it in the Persian manner. * * *

* * * Though there is not a man of medicine in Nejd, yet some modest leech may be found: and I was called to another Bessàm household to meet one who was of this town. That Bessàm, a burly body, was the most travelled of the foreign merchants: by railway he had sped through the breadth of India; he had dwelt in the land, and in his mouth was the vulgar Hindostany. But no travel in other nations could amend his wooden head; and like a tub which is shipped round the world he was come home never the better: there is no transmuting such metals! His wit was thin; and he had weakly thriven in the world. The salver sat at the Bessàm's coffee hearth; awaiting me, with the respectable countenance of a village schoolmaster.—His little skill, he said with humility, he had gathered of reading in his few books; and those were hard to come by. He asked me many simple questions; and bowed the head to all my answers; and, glad in his heart to find me friendly, the poor man seemed to wonder that the learning of foreign professors were not more dark, and unattainable!

In these last days the honest soul had inoculated all the children in the town: he acknowledged, 'that there die many thus!—but he had read, that in the cow-pox inoculation [*el-'athab*] of the Nasâra there die not any'! After hearing me he said, he would watch, mornings and evenings, at some of the town gates, when the kine are driven forth or would be returning from pasture; if haply he might find the pocks on some of their udders. [Already Amm Mohammed had looked for it in vain, at Kheybar.]—I counselled the sheykhs to send this worthy man to the north, to learn the art for the public good; and so he might vaccinate in these parts of Nejd. Worn as I was, I proffered myself to ride to Bagdad, if they would find me the thelûl, and return with the vaccine matter. But no desire nor hope of common advantage to come can move or unite Arabians: neither love they too well that safeguarding human forethought, which savours to them of untrust in an heavenly Providence. Their religion encourages them to seek medicines,—which God has created in the earth to the service of man; but they may not flee from the pestilence. Certain of the foreign merchants have sometimes brought home the lymph,—so did Abdullah el-Bessàm, the last year; yet this hardly passes beyond the walls of their houses.—I heard a new word in that stolid Bessàm's mouth (and perhaps he fetched it from India), "What dost thou, quoth he, in a land where is only *dìânat el-Mohammedîa*, Mohammedan religion? whereas they use to say *dîn el-Islam*." —India, el-Kenneyny called, "A great spectacle of religions!"

Amm Mohammed at Kheybar and the Beduw have told me,

there is a disease in camels like that which they understood from me to be the cow-pox.—The small-pox spread fast. One day at noon I found my young negro hostess sorrowing,—she had brought-in her child very sick, from playing in the Gâ: and bye and bye their other babe sickened.—I would not remain in that narrow lodging to breathe an infected air: but, leaving there my things, I passed the next days in the streets: and often when the night fell I was yet fasting, and had not where to sleep. But I thought, that to be overtaken here by the disease, would exceed all present evils. None offered to receive me into their houses; therefore beating in the evening—commonly they knock with an idle rhythm—at the rude door of some poor patient, upon whom I had bestowed medicines, and hearing responded from within, *ugglot*, 'approach'! I entered; and asked leave to lie down on their cottage floor [of deep Nefûd sand] to sleep. The Kenneyny would not be marked to harbour a Nasrâny: to Bessâm I had not revealed my distress. And somewhat I reserved of these Arabian friends' kindness; that I might take up all, in any extreme need.

The deep sanded (open) terrace roof of the mesjid, by my old dokân, was a sleeping place for strangers in the town; but what sanctity of the house of prayer would defend me slumbering? for with the sword also worship they Ullah.—But now I found some relief, where I looked not for it: there was a man who used my medicines, of few words, sharp-set looks and painted eyes, but the son of a good mother,—a widow woman, who held a small shop of all wares, where I sometimes bought bread. He was a salesman in the clothiers' sûk, and of those few, beside the Emirs and their sons, who carried a sword in Aneyza; for he was an officer of Zâmil's. He said to me, "I am sorry, Khalîl, to see thee without lodging; there is an empty house nigh us, and shall we go to see it?"—Though I found it to be an unswept clay chamber or two; I went the same day to lodge there: and they were to me good neighbours. Every morrow his mother brought me girdle-bread with a little whey and butter, and filled my water-skin: at the sunsetting (when she knew that commonly—my incurable obliviousness—I had provided nothing; and now the sûk was shut), she had some wheaten mess ready for the stranger in her house, for little money; and for part she would receive no payment! it must have been secretly from Zâmil. This aged woman sat before me open-faced, and she treated me as her son: hers was the only town-woman's face that I have seen in middle Nejd,—where only maiden children are not veiled. * * *

* * * My friends, when I enquired of the antiquity of the country, spoke to me of a ruined site *el-'Eyarîch*, a little distance northward upon this side of the W. er-Rummah : and Kenneyny said "We can take horses and ride thither." I went one morning afterward with Hàmud Assâfy to borrow horses of a certain horse-broker *Abdullah*, surnamed [and thus they name every Abdullah, although he have no child] *Abu Nejm:* Abu Nejm was a horse-broker for the Indian market. There is no breeding or sale of horses at Boreyda or Aneyza, nor any town in Nejd; but the horse-brokers take up young stallions in the Aarab tribes, which—unless it be some of not common excellence, are of no great price among them. Kenneyny would ride out to meet with us, from another horse-yard, which was nigh his own plantation.

We found Abu Nejm's few sale horses, with other horses which he fed on some of his friends' account, in a field among the last palms north of the town. Two stallions feed head to head at a square clay bin ; and each horse is tethered by an hind foot to a peg driven in the ground. Their fodder is green vetches (*jet*) : and this is their diet since they were brought in lean from the desert, through the summer weeks ; until the time when the the Monsoon blows in the Indian seas. Then the broker's horse-droves pass the long northern wilderness, with camels, bearing their water, in seventeen marches to Kuweyt; where they are shipped for Bombay.

An European had smiled to see in this Arab's countenance the lively impression of his dealing in horses ! Abu Nejm, who lent me a horse, would ride in our company. Our saddles were pads without stirrups, for—like the Beduins, they use none here : yet these townsmen ride with the sharp bit of the border lands ; whereas the nomad horsemen mount without bit or rein, and sit upon their mares, as they sit on their dromedaries (that is somewhat rawly), and with a halter only.—I have never heard a horseman commended among Beduins for his fair riding, though certain sheykhs are praised as spearsmen. Abu Nejm went not himself to India ; and it was unknown to him that any Nasrâny could ride : he called to me therefore, to hold fast to the pad-brim, and wrap the other hand in the horse's mane. Bye and bye I made my horse bound under me, and giving rein let him try his mettle over the sand-billows of the Nefûd,— "Ullah ! is the hakîm *khayyál*, a horseman ?" exclaimed the worthy man.

We rode by a threshing-ground ; and I saw a team of well-camels driven in a row with ten kine and an ass inwardly (all the cattle of that homestead), about a stake, and treading knee-

deep upon the bruised corn-stalks. In that yard-side I saw many ant-hills; and drew bridle to consider the labour of certain indigent hareem that were sitting beside them.—I saw the emmets' last confusion (which they suffered as robbers),—their hill-colonies subverted, and caught up in the women's meal-sieves! that (careful only of their desolate living) tossed sky-high the pismire nation, and mingled people and *musheyikh* in a homicide ruin of sand and grain.—And each needy wife had already some handfuls laid up in her spread kerchief, of this gleaning corn.

We see a long high platform of sand-rock, *Mergab er-Rà'fa*, upon this side of the town. There stone is hewed and squared for well building, and even for gate-posts, in Aneyza.—Kenneyny came riding to meet us! and now we fell into an hollow ancient way through the Nefûd leading to the 'Eyarîeh; and my companions said, there lies such another between el-'Eyarîeh and *el-Owshazîeh;* that is likewise an ancient town site. How may these impressions abide in unstable sand?—So far as I have seen there is little wind in these countries.

Abdullah sat upon a beautiful young stallion of noble blood, that went sidling proudly under his fair handling: and seeing the stranger's eyes fixed upon his horse, "Ay, quoth my friend, this one is good in all." Kenneyny, who with Sheykh Nâsir shipped three or four young Arabian horses every year to Bombay, told me that by some they gain; but another horse may be valued there so low, that they have less by the sale-money than the first cost and expenses. Abu Nejm told us his winning or losing was 'as it pleased Ullah: the more whiles he gained, but sometimes no.' They buy the young desert horses in the winter time, that ere the next shipping season they may be grown in flesh, and strong; and inured by the oasis' diet of sappy vetches, to the green climate of India.

Between the wealthy ignorance of foreign buyers, and the Asiatic flattery of the Nejders of the Arab stables in Bombay, a distinction has been invented of Aneyza and Nejd horses!—as well might we distinguish between London and Middlesex pheasants. We have seen that the sale-horses are collected by town dealers, *min el-Aarab*, from the nomad tribes; and since there are few horses in the vast Arabian marches, they are oft-times fetched from great distances. I have found "Aneyza" horses in the Bombay stables which were foaled in el-Yémen.—Perhaps we may understand by *Aneyza horses*, the horses of Kasîm dealers [of Aneyza and Boreyda]; and by *Nejd horses*, the Jebel horses, or those sent to Bombay from Ibn Rashîd's country. I heard that a Boreyda broker's horse-troop had been

sent out a few days before my coming thither.—Boreyda is a town and small Arabian state; the Emir governs the neighbour villages, but is not obeyed in the desert. It is likely therefore that the Aneyza horse-coursers' traffic may be the more considerable. [The chief of the best Bombay stable is from Shuggera in el-Wéshm.]

As for the northern or "Gulf" horses, bred in the nomad dîras upon the river countries—although of good stature and swifter, they are not esteemed by the inner Arabians. Their flesh being only "of greenness and water" they could not endure in the sun-stricken languishing country. Their own daughters-of-the-desert, albe they less fairly shaped, are, in the same strains, worth five of the other.—Even the sale-horses are not curried under the pure Arabian climate: they learn first to stand under the strigil in India. Hollow-necked, as the camel, are the Arabian horses: the lofty neck of our thick-blooded horses were a deformity in the eyes of all Arabs. The desert horses, nurtured in a droughty wilderness of hot plain lands beset with small mountains, are not leapers, but very sure of foot to climb in rocky ground. They are good weight carriers: I have heard nomads boast that their mares 'could carry four men'. The Arabians believe faithfully that Ullah created the horse-kind in their soil: *el-asl*, the root or spring of the horse is, they say, "in the land of the Aarab". Even Kenneyny was of this superstitious opinion; although the horse can live only of man's hand in the droughty khâla. [*Rummaky*, a mare, is a word often used in el-Kasîm: Sâlih el-Rasheyd tells me they may say *ghrôg* for a horse; but that is seldom heard.]

We rode three miles and came upon a hill of hard loam, overlooking the Wady er-Rummah, which might be there two miles over. In the further side appear a few outlying palm plantations and granges: but that air breeds fever and the water is brackish, and they are tilled only by negro husbandmen. All the nigh valley grounds were white with *subbakha:* in the midst of the Wady is much good loam, grown up with desert bushes and tamarisks; but it cannot be husbanded because the ground-water—there at the depth of ten feet—is saline and sterile. Below us I saw an enclosure of palms with plots of vetches and stubbles, and a clay cabin or two; which were sheykh Nâsir's. Here the shallow Rummah bottom reaches north-eastward and almost enfolds Aneyza: at ten hours' distance, or one easy thelûl journey, lies a great rautha, *Zighreybîch*, with corn grounds, which are flooded with seyl-water in the winter rains: there is a salt bed, where salt is digged for Aneyza.

The Wady descending through the northern wilderness [which lies waste for hundreds of miles, without settlement] is dammed in a place called *eth-Thueyrât;* that is a thelûl journey or perhaps fifty miles distant from Aneyza, by great dunes of sand which are grown up, they say, in this age. From thence the hollow Wady ground—wherein is the path of the northern caravans—is named *el-Bâtin;* and passengers ride by the ruined sites of two or three villages: there are few wells by the way, and not much water in them. That vast wilderness was anciently of the B. Taâmir. The Wady banks are often cliffs of clay and gravel; and from cliff to cliff the valley may be commonly an hour (nearly three miles) over, said Kenneyny. In the Nefûd plain of Kasîm, the course of the great Wady is sometimes hardly to be discerned by the eyes of strangers.

A few journeying together will not adventure to hold the valley way: they ride then, not far off, in the desert. All the winding length of the Wady er-Rummah is, according to the vulgar opinion, forty-five days or camel marches (that were almost a thousand miles): it lies through a land-breadth, measured from the heads in the Harrat Kheybar to the outgoing near Bosra, of nearly five hundred miles.—What can we think of this great valley-ground, in a rainless land? When the Wady is in flood—that is hardly twice or thrice in a century, the valley flows down as a river. The streaming tide is large; and where not straitened may be forded, they say, by a dromedary rider. No man of my time of life had seen the seyl; but the elder generation saw it forty years before, in a season when uncommon rains had fallen in all the high country toward Kheybar. The flood that passed Aneyza, being locked by the mole of sand at eth-Thueyrât, rose backward and became a wash, which was here at the 'Eyarîeh two miles wide. And then was seen in Nejd the new spectacle of a lake indeed!—there might be nigh an hundred miles of standing water; which remained two years and was the repair of all wandering wings of water-fowl not known heretofore, nor had their cries been heard in the air of these desert countries. After a seyling of the great valley the water rises in the wells at Boreyda and Aneyza; and this continues for a year or more.

We found upon this higher ground potsherds and broken glass—as in all ruined sites of ancient Arabia, and a few building stones, and bricks: but how far are they now from these arts of old settled countries in Nejd!—This is the site el-'Eyarîeh or *Menzil 'Eyâr;* where they see 'the plots of three or four ancient villages and a space of old inhabited soil greater than Aneyza': they say, "It is better than the situation of the

(new) town." We dismounted, and Abdullah began to say, "Wellah, the Arabs (of our time) are degenerate from the ancients, in all!—we see them live by inheriting their labours" (deep wells in the deserts and other public works)!

— The sword, they say, of *Khâlid bin-Walîd* [that new Joshua of Islam, in the days of Ômar] devoured idolatrous 'Eyarîeh, a town of B. Temîm. The like is reported of Owshazîeh, whose site is three hours eastward: there are now some palm-grounds and orchard houses of Aneyza. *'Eyâr* and *Owshâz*, in the Semitic tradition, are "brethren".—"It is remembered in the old poets of those B. Temîm citizens (quoth my erudite companions) that they had much cattle; and in the spring-time were wont to wander with their flocks and camels in the Nefûd, and dwell in booths like the nomads."—This is that we have seen in Edom and Moab where, from the entering of the spring, the villagers are tent-dwellers in the wilderness about them,—for the summering of their cattle: I have seen poor families in Gilead—which had no tent-cloth—dwelling under great oaks! the leafy pavilions are a covert from the heat by day, and from the nightly dews. Their flocks were driven-in toward the sun-setting, and lay down round about them.

Only the soil remains of the town of 'Eyâr: what were the lives of those old generations more than the flickering leaves! The works of their hands, the thoughts and intents of their hearts,—'their love, their hatred and envy,' are utterly perished! Their religion is forsaken; their place is unvisited as the cemeteries of a former age: only in the autumn landed men of Aneyza, send their servants thither, with asses and panniers, to dig loam for a top-dressing. As we walked we saw white slags lying together; where perhaps had been the workstead of some ancient artificer. When I asked 'had nothing been found here?' Kenneyny told of some well-sinkers, that were hired to dig a well in a new ground by the 'Eyarîeh [the water is nigh and good]. "They beginning to open their pit, one of them lighted on a great earthen vessel!—it was set in the earth mouth downward [the head of an antique grave]. Then every well-digger cried out that the treasure was his own! none would hear his fellows' reason—and all men have reason! From quick words they fell to hand-strokes; and laid so sharply about them with their mattocks, that in the end but one man was left alive. This workman struck his vessel, with an eager heart!—but in the shattered pot was no more than a clot of the common earth!"—Abdullah said besides, 'that a wedge of fine gold had been taken up here, within their memories. The finder gave it, when he came into

the town, for two hundred reals, to one who afterward sold the metal in the North, for better than a thousand.'

We returned: and Kenneyny at the end of a mile or two rode apart to his horse-yard; where he said he had somewhat to show me another day.—I saw it later, a blackish vein, more than a palm deep and three yards wide, in the yellow sides of a loam pit: plainly the ashes of an antique fire, and in this old hearth they had found potsherds! thereabove lay a fathom of clay; and upon that a drift of Nefûd sand.—Here had been a seyl-bed before the land was enclosed; but potsherds so lying under a fathom of silt may be of an high antiquity. What was man then in the midst of Arabia? Some part of the town of Aneyza, as the mejlis and clothiers' street, is built upon an old seyl-ground; and has been twice wasted by land floods: the last was ninety years before.

I went home with Hâmed and there came-in the younger Abdullah el-Bessâm. They spoke of the ancients, and (as litterates) contemned the vulgar opinion of giants in former ages: nevertheless they thought it appeared by old writings, that men in their grandsires' time had been stronger than now; for they found that a certain weight was then reckoned a man's load at Aneyza; which were now above the strength of common labourers: and that not a few of those old folk came to four-score years and ten. There are many long-lived persons at Aneyza, and I saw more grey beards in this one town, than in all parts besides where I passed in Arabia.

But our holiday on horseback to the 'Eyarîeh bred talk. 'We had not ridden there, three or four together, upon a fool's errand; the Nasrâny in his books of secret science had some old record of this country.' Yet the liberal townsmen bade me daily, Not mind their foolish words; and they added proverbially, *el-Arab, 'akl-hum nâkis*, the Arabs are always short-witted. Yet their crabbed speech vexed the Kenneyny, a spirit so high above theirs, and unwont to suffer injuries.—I found him on the morrow sitting estranged from them and offended: "Ahks, he said, this despiteful people! but my home is in Bosra, and God be thanked! I shall not be much longer with them. Oh! Khalîl, thou canst not think what they call me,—they say, *el-Kenneyny bellowwy!*"—This is some outrageous villany, which is seldom heard amongst nomads; and is only uttered of anyone when they would speak extremely. The Arabs—the most unclean and devout of lips, of mankind!—curse all under heaven which contradicts their humour; and the Wahâby rancour was stirred against a townsman who was no partizan of their blind faction, but seemed to favour the Nasrâny. I

wondered to see the good man so much moved in his philosophy!—but he quailed before the popular religion; which is more than law and government, even in a free town. "A pang is in my heart, says an Oriental poet, because I am disesteemed by the depraved multitude." Kenneyny was of those that have lived for the advancement of their people, and are dead before the time. May his eternal portion be rest and peace!

And seeing the daily darkening and averting of the Wahâby faces, I had a careful outlaw's heart under my bare shirt; though to none of them had I done anything but good,—and this only for the name of the young prophet of Galilee and the Christian tradition! The simpler sort of liberals were bye and bye afraid to converse with me; and many of my former acquaintance seemed now to shun, that I should be seen to enter their friendly houses. And I knew not that this came of the Muttowwa—that (in their Friday sermons) they moved the people against me! 'It is not reason, said these divines, in a time when the Sooltân of Islam is busy in slaughtering the Nasâra, that any misbelieving Nasrâny should be harboured in a faithful town: and they did contrary to their duties who in any wise favoured him.'—Kenneyny, though timid before the people, was resolute to save me: he and the good Bessâm were also in the counsels of Zâmil.—But why, I thought, should I longer trouble them with my religion? I asked my friends, 'When would there be any caravan setting forth, that I might depart with them?' They answered, "Have patience awhile; for there is none in these days."

A fanatic sometimes threatened me as I returned by the narrow and lonely ways, near my house: "O kafîr! if it please the Lord, thou wilt be slain this afternoon or night, or else tomorrow's day. Ha! son of mischief, how long dost thou refuse the religion of Islam? We gave thee indeed a time to repent, with long sufferance and kindness!—now die in thy blind way. for the Moslemîn are weary of thee. Except thou say the testimony, thou wilt be slain to-day: thou gettest no more grace, for many have determined to kill thee." Such deadly kind of arguments were become as they say familiar evils, in this long tribulation of Arabian travels; yet I came no more home twice by the same way, in the still (prayer and coffee) hours of the day or evening; and feeling any presentiment I went secretly armed: also when I returned (from friends' houses) by night I folded the Arab cloak about my left arm; and confided, that as I had lived to the second year a threatened man, I should yet live and finally escape them. * * *

CHAPTER X

THE CHRISTIAN STRANGER DRIVEN FROM ANEYZA; AND RECALLED

A PLEASANT afternoon resort to me out of the town was Yahŷa's walled homestead. If I knocked there, and any were within, I found a ready welcome; and the sons of the old patriot sat down to make coffee. Sometimes they invited me out to sup; and then, rather than return late in the stagnant heat, I have remained to slumber under a palm-stem, in their orchard; where a carpet was spread for me and I might rest in the peace of God, as in the booths of the Aarab. One evening I walked abroad with them, as they went to say their prayers on the pure Nefûd sand. By their well Hâmed showed me a peppermint plant, and asked if it were not medicine? he brought the (wild) seed from *es-Seyl* [*Kurn el-Menâzil*], an ancient station of the Nejd caravans, in the high country before Mecca (whither I came three months later).—I saw one climb over the clay wall from the next plantation! to meet us: it was the young merchant of the rifle! whom I had not since met with, in any good company in the town. The young gallant's tongue was nimble: and he dissembled the voice of an enemy. It was dusk when they rose from prayers; then on a sudden we heard shrieks in the Nefûd! The rest ran to the cry: he lingered a moment, and bade me come to coffee on the morrow, in the town: "Thou seest, he said, what are the incessant alarms of our home in the desert!"

—A company of northern (Annezy) Beduins entered the house at that time, with me; the men were his guests. We sat about the hearth and there came-in a child tender and beautiful as a spring blossom! he was slowly recovering from sickness. *Goom hubb amm-ak!* Go, and kiss thine uncle Khalîl, quoth the young man, who was his elder brother; and the sweet boy—that seemed a flower too delicate for the common blasts of the world, kissed me; and afterward he kissed the Beduins, and all the company: this is the Arabs' home tenderness. I wondered

to hear that the tribesmen were fifteen years before of this (Kasîm) *dîra!* They had ridden from their menzil in Syria, by the water *el-Házzel* [a far way about, to turn the northern Nefûd], in a fortnight: and left their tents standing, they told me, by *Tódmor* [Palmyra]! Their coming down was about some traffic in camels.

The small camels of Arabia increase in stature in the northern wilderness. Hâmed es-Sâfy sent his thelûl to pasture one year with these Aarab; and when she was brought in again, he hardly knew her, what for her bulk, and what for the shaggy thickness of her wool. This Annezy tribe, when yet in Kasîm, were very rich in cattle; for some of the sheykhs had been owners of "a thousand camels": until there came year after year, upon all the country, many rainless years. Then the desert bushes (patient of the yearly drought) were dried up and blackened, the Nomads' great cattle perished very fast; and a thelûl of the best blood might be purchased for two reals.—These Aarab forsook the country, and journeying to the north [now full of the tribes and half tribes of Annezy], they occupied a dîrat, among their part friendly and partly hostile kinsmen.

One day when I returned to my lodging, I found that my watch had been stolen! I left it lying with my medicines. This was a cruel loss, for my fortune was very low; and by selling the watch I might have had a few reals: suspicion fell upon an infamous neighbour. The town is uncivil in comparison with the desert! I was but one day in the dokân, and all my vaccination pens were purloined: they were of ivory and had cost ten reals;—more than I gained (in twice ten months) by the practice of medicine, in Arabia. I thought again upon the Kenneyny's proffer, which I had passed over at that time; and mused that he had not renewed it! There are many shrewd haps in Arabia; and even the daily piastre spent for bread divided me from the coast: and what would become of my life, if by any evil accident I were parted from the worthy persons who were now my friends?

—Handicraftsmen here in a middle Nejd town (of the sanies' caste), are armourers, tinkers, coppersmiths, goldsmiths; and the workers in wood are turners of bowls, wooden locksmiths, makers of camel saddle-frames, well-wheel-wrights, and (very unhandsome) carpenters [for they are nearly without tools]; the stone-workers are hewers, well-steyners and sinkers, besides marble-wrights, makers of coffee mortars and the like; and house-builders and pargeters. We may go on to reckon those that work with the needle, seamsters and seamstresses, em-

broiderers, sandal makers. The sewimg men and women are, so far as I have known them, of the libertine blood. The gold and silver smiths of Aneyza are excellent artificers in filigrane or thread-work: and certain of them established at Mecca are said to excel all in the sacred town. El-Kenneyny promised that I should see something of this fine Arabian industry; but the waves of their fanatical world soon cast me from him.

The salesmen are clothiers in the sûk, sellers of small wares [in which are raw drugs and camel medicines, sugar-loaves, spices, Syrian soap from Medina, coffee of the Mecca Caravans], and sellers of victual. In the outlying quarters are small general shops—some of them held by women, where are sold onions, eggs, iron nails, salt, (German) matches, girdle-bread [and certain of these poor wives will sell thee a little milk, if they have any]. On Fridays, you shall see veiled women sitting in the mejlis to sell chickens, and milk-skins and girbies that they have tanned and prepared. Ingenuous vocations are husbandry, and camel and horse dealing. All the welfaring families are land owners.—The substantial foreign merchants were fifteen persons.

Hazardry, banquetting, and many running sores and hideous sinks of our great towns are unknown to them. The Arabs, not less frugal than Spartans, are happy in the Epicurean moderation of their religion. Aneyza is a welfaring civil town more than other in Nomadic Arabia: in her B. Temîm citizens, is a spirit of industry, with a good plain understanding—howbeit somewhat soured by the rheum of the Wahâby religion.

Seeing that few any more chided the children that cried after me in the street, I thought it an evil sign; but the Kenneyny had not warned me, and Zâmil was my friend: the days were toward the end of May. One of these forenoons, when I returned to my house, I saw filth cast before the threshold; and some knavish children had flung stones as I passed by the lonely street. Whilst I sat within, the little knaves came to batter the door; there was a babel of their cries: the boldest climbed by the side walls to the house terrace; and hurled down stones and clay bricks by the stair head. In this uproar, I heard a skritching of fanatical women, "Yâ Nasrâny! thou shalt be dead!—they are in the way that will do it!" I sat on an hour whilst the hurly-burly lasted: my door held, and for all their hooting, the knaves had no courage to come down where they must meet with the kafir. At this hour the respectable citizens were reposing at home, or drinking coffee in their friends' houses; and it was a desolate quarter where I lodged. At length the siege was raised; for some persons went by who

returned from the coffee companies; and finding this ado about Khalîl's door, they drove away the truants,—with those extreme curses which are always ready in the mouths of Arabs.

Later, when I would go again into the town, the lads ran together, with hue and cry: they waylaid the Nasrâny at the corners, and cast stones from the backward; but if the kafir turned, the troop fled back hastily. I saw one coming—a burly man of the people, who was a patient of mine; and called to him, to drive the children away.—"Complain to Zâmil!" muttered the ungracious churl; who to save himself from the stones, shrank through an open door-way and forsook me. We have seen there are none better at stone-casting than the gipsy-like Arabs: their missiles sung about my head, as I walked forward, till I came where the lonely street gave upon the Boreyda road near the Gá: some citizens passed by. The next moment a heavy bat, hurled by some robust arm, flew by my face. Those townsfolk stayed, and cried "ho!"—for the stones fell beyond them; and one, a manly young man, shouted, "What is this, eyyâl? akhs! God give you confusion;—there was a stone, that had Khalîl turned might have slain him, a guest in the town, and under the countenance of the sheykhs and Zâmil."—No one thinks of calling them cowards.

I found the negro Aly, and persuaded him to return with me; and clear the lonely by-streets about my lodging. And this he did, chasing the eyyâl; and when his blood was warmed, fetching blows with his stick, which in their nimbleness of flies lighted oftener upon the walls. Some neighbours accused the fanatical hareem, and Aly, showing his negro teeth, ran on the hags to have beaten them; but they pitifully entreated, and promised for themselves. Yet holding his stick over one of these, 'Wellah, he cries, the tongue of her, at the word of Zâmil, should be plucked up by the roots!' After this Aly said, "All will now be peace, Khalîl!" And I took the way to the Mejlis; to drink coffee at Bessâm's house.

Kenneyny was there: they sat at the hearth, though the stagnant air was sultry,—but the Arabians think they taste some refreshment when they rise from the summer fire. Because I found in these friends a cheerfulness of heart, which is the life of man—and that is so short!—I did not reveal to them my trouble, which would have made them look sad. I trusted that these hubbubs would not be renewed in the town: so bye and bye wishing them God's speed, I rose to depart. They have afterward blamed me for sparing to speak, when they might have had recourse immediately to Zâmil.—In returning I found the streets again beset nigh my house; and that the eyyâl had armed

themselves with brickbats and staves. So I went down to the sûk, to speak with my neighbour Rasheyd, Zâmil's officer.—I saw in Rasheyd's shop some old shivers of Ibrahîm Pasha's bombshells; which are now used in poor households for mortars, to bray-in their salt, pepper, and the like. Rasheyd said, 'that Zâmil had heard of the children's rioting in the town. He had sent also for the hags, and threatened them; and Aly had beaten some of the lads: now there would be quietness, and I might go home';—but I thought it was not so. I returned through the bazaar with the *deyik es-súdr*—for what heart is not straitened, being made an outlaw of the humanity about him? were it even of the lowest savages!—as I marked how many in the shops and in the way now openly murmured when they saw me pass. Amongst the hard faces which went by me was Aly, the executive Emir, bearing his sword; and Abdullah the grudging son of Zâmil, who likewise (as a grown child of the Emir's house) carries a sword in the streets. Then Sheykh Nâsir came sternly stalking by me, without regard or salutation!—but welcome all the experience of human life. The sun was set, and the streets were empty, when I came again to the door of my desolate house; where weary and fasting, in this trouble, I lay down and slept immediately.

I thought I had slumbered an hour, when the negro voice of Aly awakened me! crying at the gate, "Khalîl!—Khalîl! the Emir bids thee open." I went to undo for him, and looked out. It was dark night; but I perceived, by the shuffling feet and murmur of voices, that there were many persons. *Aly:* "The Emir calls thee; he sits yonder (in the street)!" I went, and sat down beside him: could Zâmil, I mused, be come at these hours! then hearing his voice, which resembled Zâmil's, I knew it was another. "Whither, said the voice, would'st thou go,—to Zílfy?"—"I am going shortly in the company of Abdullah el-Bessâm's son to Jidda." "No, no! and Jidda (he said, brutally laughing) is very far off: but where wilt thou go this night?"—"Aly, what sheykh is this?"—"It is Aly the Emir." Then a light was brought: I saw his face which, with a Waháby brutishness, resembled Zâmil's; and with him were some of his ruffian ministers.—"Emir Aly, Ullah lead thy parents into paradise! Thou knowest that I am sick; and I have certain debts for medicines here in the town; and to-day I have tasted nothing. If I have deserved well of some of you, let me rest here until the morning; and then send me away in peace."—"Nay, thy camel is ready at the corner of the street; and this is thy cameleer: up! have out thy things, and that quickly. Ho! some of you, go in with Khalîl,

to hasten him."—"And whither will ye send me, so suddenly? and I have no money!"—"Ha-ha! what is that to us, I say come off": as I regarded him fixedly, the villain struck me with his fist in the face.—If the angry instinct betray me, the rest (I thought) would fall with their weapons upon the Nasrâny:—Aly had pulled his sword from the sheath to the half. "This, I said to him, you may put up again; what need of violence?"

Rasheyd, Zâmil's officer, whose house joined to mine from the backward—though by the doors it was a street about, had heard a rumour; and he came round to visit me. Glad I was to see him enter, with the sword, which he wore for Zâmil. I enquired, of him, if Aly's commandment were good? for I could not think that my friends among the chief citizens were consenting to it; and that the philosophical Zâmil would send by night to put me out of the town! When I told Rasheyd that the Wahâby Aly had struck me; he said to me apart, "Do not provoke him, only make haste, and doubtless this word is from Zâmil: for Aly would not be come of himself to compel thee." Emir Aly called from without, "Tell Khalîl to hasten! is he not ready?" Then he came in himself; and Rasheyd helped me to lift the things into the bags, for I was feeble. "Whither, he said to the Emir Aly, art thou sending Khalîl?" "To Khubbera."—"*El-Helàlîeh* were better, or *er-Russ*; for these lie in the path of caravans."—"He goes to Khubbera." "Since, I said, you drive me away, you will pay the cameleer; for I have little money." *Emir Aly:* "Pay the man his hire and make haste; give him three reals, Khalîl."—*Rasheyd:* "Half a real is the hire to Khubbera: make it less, Emir Aly."—"Then be it two reals, I shall pay the other myself."—"But tell me, are there none the better for my medicines in your town?"—"We wish for no medicines."—"Have I not done well and honestly in Aneyza? answer me, upon your conscience." *Emir Aly:* "Well, thou hast."—"Then what dealing is this?" But he cried, "Art thou ready? now mount!" In the meanwhile, his ruffian ministers had stolen my sandals (left without the chamber door); and the honest negro Aly cried out for me, accusing them of the theft, "O ye, give Khalîl his sandals again!" I spoke to the brutal Emir; who answered, "There are no sandals:" and over this new mishap of the Nasrâny [it is no small suffering to go barefoot on the desert soil glowing in the sun] he laughed apace. "Now, art thou ready? he cries, mount then, mount! but first pay the man his hire."—After this, I had not five reals left; my watch was stolen: and I was in the midst of Arabia.

Rasheyd departed: the things were brought out and laid upon the couching camel; and I mounted. The Emir Aly with

his crew followed me as far as the Mejlis. "Tell me, (I said to him) to whom shall I go at Khubbera?"—"To the Emir, and remember his name is Abdullah el-Aly."—"Well, give me a letter for him."—"I will give thee none." I heard Aly talking in a low voice with the cameleer behind me;—words (of an adversary), which doubtless boded me no good, or he had spoken openly: when I called to him again, he was gone home. The negro Aly, my old host, was yet with me; he would see me friendly to the town's end.—But where, I mused, were now my friends? The negro said, that Zâmil gave the word for my departure at these hours, to avoid any further tumult in the town; also the night passage were safer, in the desert. Perhaps the day's hubbub had been magnified to Zâmil; they themselves are always ready!

Aly told me, that a letter from the Muttowwa of Boreyda had been lately brought to Zâmil and the sheykhs of Aneyza; *exhorting them, in the name of the common faith, to send away the Nasrâny!*—"Is this driver to trust? and are they good people at Khubbera?" Aly answered with ayes, and added, "Write back to me; and it is not far: you will be there about dawn, and in all this, believe me Khalîl, I am sorry for thy sake." He promised to go himself early to Kenneyny, with a request from me, to send 'those few reals on account of medicines': but he went not (as I afterward learned); for the negro had been bred among Arabs, whose promises are but words in the air, and forged to serve themselves at the moment. —"Let this cameleer swear to keep faith with me." *Aly:* Ay, come here thou Hásan! and swear thus and thus." Hásan swore all that he would; and at the town walls the negro departed. There we passed forth to the dark Nefûd; and a cool night air met us breathing from the open sand wilderness, which a little revived me to ride: we were now in the beginning of the stagnant summer heat of the lower Rummah country.

After an hour's riding we went by a forsaken orchard and ruined buildings,—there are many such outlying homesteads. The night was dim and overcast so that we could not see ground under the camel's tread. We rode in a hollow way of the Nefûd; but lost it after some miles. "It is well, said Hásan; for so we shall be in less danger of any lurking Beduins." We descended at the right hand, and rode on by a firmer plain-ground—the Wady er-Rummah; and there I saw plashes of ponded water, which remained from the last days' showers at Aneyza. The early summer in Kasîm enters with sweet April showers: the season was already sultry, with heavy skies, from which some days there fell light rain; and they looked that this

weather should continue till June. Last year, I had seen, in the khála, a hundred leagues to the westward, only barren heat and drought at this season ; and (some afternoons) dust-driving gusts and winds.

We felt our camel tread again upon the deep Nefûd; and riding on with a little starlight above us, to the middle night we went by a grove of their bushy fuel-tree, *ghrotha.* The excellence of this firewood, which is of tamarisk kind, has been vaunted—my friends told me, by some of their (elder) poets; "ardent, and enduring fire (they say,) as the burning *ghrotha :*" and, according to sheykh Nâsir, "a covered fire of this timber may last months long, slowly burning: which has been oft proved in their time; for Aneyza caravans returning over the deserts have found embers of their former fires remaining as much as thirty days afterward." The sere wood glows with a clear red flame; and a brand will burn as a torch : they prefer it to the sammara fuel,—that we have seen in so much estimation at Kheybar.

Hásan my back-rider, was of the woodman's trade. He mounted from his cottage in the night time; at dawn he came to the trees, and broke sere boughs, and loaded; and could be at home again in Aneyza by the half-afternoon. He was partner in the wooden beast under us—an unbroken dromedary, with Zâmil, who had advanced half the price, fifteen reals. Small were his gains in this painful and perilous industry; and yet the fellow had been good for nothing else. I asked him wherefore he took of me for this night's journey as much as he gained, doing the like, in eight or nine days? 'The Nefûd, he answered, was now full of unfriendly Aarab, and he feared to lose the thelûl; he would not otherwise have adventured, although he had disobeyed Zâmil.—He told me, this sending me away was determined to-night, in a council of the sheykhs; he said over their names, and among them were none of my acquaintance. Hásan had heard their talk; for Zâmil sent early to call him, and bade him be ready to carry Haj Khalîl: the Emir said at first, to *el-Búkerîeh*—for the better opportunity of passing caravans ; but the rest were for Khubbera.

— Hásan dismounted about a thing I had not seen hitherto used in the Arab countries, although night passengers and Beduins are not seldom betrayed by the braying of their thelûls: he whipped his halter about the great sheep-like brute's muzzle! which cut off further complainings. I was never racked by camel riding as in this night's work, seated on a sharp pack-saddle: the snatching gait of the untaught thelûl, wont only to carry firewood, was through the long hours of darkness,

an agony. What could I think of Zâmil ?—was I heretofore so much mistaken in the man ?

Hásan at length drew bridle ; I opened my eyes and saw the new sun looking over the shoulder of the Nefûd : the fellow alighted to say his prayer ; also the light revealed to me the squalid ape-like visage of this companion of the way. We were gone somewhat wide in the night time ; and Hásan, who might be thirty years of age, had not passed the Nefûd to Khubbera since his childhood. From the next dune we saw the heads of the palms of el-Helàlîeh. The sand sea lay in great banks and troughs : over these, we were now riding ; and when the sun was risen from the earth, the clay-built town of Khubbera [or Khóbra] appeared before us, without palms or greenness. The tilled lands are not in sight ; they lie, five miles long, in the bottom of the Wady er-Rummah, and thereof is the name of their *géria*. Amidst the low-built Nefûd town, stands a high clay watch-tower. *Hásan :* "Say not when thou comest to the place, 'I am a Nasrâny,' because they might not receive thee."—"Have they not heard of the Nasrâny, from Aneyza ?"—"It may be ; for at this time there is much carriage of grain to the Bessàms, who are lenders there also."

We saw plashes, a little beside our way. "Let us to the water," quoth Hásan.—"There is water in the girby, and we are come to the inhabited."—"But I am to set thee down there ; for thus the Emir Aly bade me."—Again I saw my life betrayed ! and this would be worse than when the Boreyda cameleer (of the same name) forsook me nigh Aneyza ; for in Aneyza was the hope of Zâmil : Khubbera, a poor town of peasant folk, and ancient colony of Kahtân, is under Boreyda ; the place was yet a mile distant.—"Thou shalt set me down in the midst of the town ; for this thou hast received my reals." Hásan notwithstanding made his beast kneel under us ; I alighted, and he came to unload my bags. I put him away, and taking out a bundle in which was my pistol, the wretch saw the naked steel in my hands !—"Rafîk, if thou art afraid to enter, I shall ride alone to the town gate, and unload ; and so come thou and take thy thelûl again : but make me no resistance, lest I shoot her ; because thou betrayest my life." "I carry this romh, answered the javel, to help me against any who would take my thelûl."—I went to unmuzzle the brute ; that with the halter in my hand I might lead her to Khubbera.

A man of the town was at some store-houses not far off ; he had marked our contention, and came running : "Oh ! what is

it? (he asked); peace be with you." I told him the matter, and so did Hásan, who said no word of my being a Nasrâny: nor had the other seen me armed. The townsman gave it that the stranger had reason; so we mounted and rode to the walls. But the untrained thelûl refused to pass the gates: alighting therefore we shackled her legs with a cord, and left her; and I compelled Hásan to take my bags upon his shoulders, and carry them in before me.—So we came to the wide public place; and he cast them down there and would have forsaken me; but I would not suffer it. Some townspeople who came to us ruled, That I had right, and Hásan must bear the things to the kahwat of the emir.

I heard said behind me, "It is some stranger;" and as so many of these townspeople are cameleers and almost yearly pilgrims to the holy places, they have seen many strangers.—We entered the coffee hall; where an old blind man was sitting alone—Aly, father of the Emir; who rising as he heard this concourse, and feeling by the walls, went about to prepare coffee. The men that entered after me sat down each one after his age and condition, under the walls, on three sides of their small coffee-chamber. Not much after them there came in the Emir himself, who returned from the fields a well-disposed and manly fellah. They sent out to call my rafîk to coffee; but Hásan having put down my things was stolen out of their gate again. The company sat silent, till the coffee should be ready; and when some of them would have questioned me the rest answered, "But not yet." Certain of the young men already laid their heads together, and looking up between their whispers they gazed upon me. I saw they were bye and bye persuaded, that I could be none other than that stranger who had passed by Boreyda—the wandering Nasrâny.

Driven thus from Aneyza, I was in great weariness; and being here without money in the midst of Arabia, I mused of the Kenneyny, and the Bessâm, so lately my good friends!—Could they have forsaken me? Would Kenneyny not send me money? and how long would this people suffer me to continue amongst them? Which of them would carry me any whither, but for payment? and that I must begin to require for my remedies, from all who were not poor: it might suffice me to purchase bread,—lodging I could obtain freely. I perceived by the grave looking of the better sort, and the side glances of the rest, when I told my name, that they all knew me. One asked already, 'Had I not medicines?' but others responded for me, "To-morrow will be time for these enquiries." I heard the

emir himself say under his breath, 'they would send me to the Helàlîeh, or the *Búkerîeh.*'—Their coffee was of the worst: my Khubbera hosts seemed to be poor householders. When the coffee-server had poured out a second time the company rose to depart.

Only old Aly remained. He crept over where I was, and let himself down on his hands beside the hakîm; and gazing with his squalid eyeballs enquired, if with some medicine I could not help his sight? I saw that the eyes were not perished. "Ay, help my father! said the emir, coming in again; and though it were but a little yet that would be dear to me." I asked the emir, "Am I in safety here?"—"I answer for it; stay some days and cure my father, also we shall see how it will be." Old Aly promised that he would send me freely to er-Russ—few miles distant; from whence I might ride in the next (Mecca) samn kâfily, to Jidda. The men of er-Russ [pronounce *ér-Russ*] are nearly all caravaners. I enquired when the caravan would set forth? "It may be some time yet; but we will ascertain for thee."—"I have not fully five reals [20*s.*] and these bags; may that suffice?"—"Ay, responded the old man, I think we may find some one to mount thee for that money."

Whilst we were speaking, there came in, with bully voices and a clanking of swords and long guns, some strangers; who were thelûl troopers of the Boreyda Prince's band, and such as we have seen the rajajîl at Hâyil. The honest swaggerers had ridden in the night time; the desert being now full of thieves. They leaned up matchlocks to the wall, hanged their swords on the tenters, and sat down before the hearth with ruffling smiles; and they saluted me also: but I saw these rude men with apprehension; lest they should have a commission from Hásan to molest me: after coffee they mounted to an upper room to sleep. And on the morrow I was easy to hear that the riders had departed very early, for er-Russ: these messengers of Weled Mahanna were riding round to the oases in the principality [of Boreyda], to summon the village sheykhs to a common council.

Old Aly gave me an empty house next him, for my lodging, and had my bags carried thither. At noon the blind sire led me himself, upon his clay stairs, to an upper room; where I found a slender repast prepared for me, dates and girdle-bread and water. He had been emir, or we might say mayor of Khubbera under Boreyda, until his blindness; when his son succeeded him, a man now of the middle age; of whom the old man spoke to all as '*the emir*'. The ancient had taken to himself a young wife of late; and when strange man-folk were not

there, she sat always beside her old lord; and seemed to love him well. They had between them a little son; but the child was blear-eyed, with a running ophthalmia. The grey-beard bade the young mother sit down with the child, by the hâkim; and cherishing their little son, with his aged hands, he drew him before me.

Old Aly began to discourse with me of religion; enforcing himself to be tolerant the while. He joyed devoutly to hear, there was an holy rule of men's lives also in the Christians' religion.—"Eigh me! ye be good people, but not in the right way, that is pleasing unto Ullah; and therefore it profiteth nothing. The Lord give thee to know the truth and say, There is none God but the Lord, and Mohammed is the apostle of the Lord."—A deaf man entering suddenly, troubled our talk; demanding ere he sat down, would I cure his malady? "And what, I asked, wouldst thou give the hakîm, if he show thee a remedy?" The fellow answered, "Nothing surely! Wouldst thou be paid for only telling a man,—wilt thou not tell me? eigh!" and his wrath began to rise. *Aly:* "Young man, such be not words to speak to the hakîm, who will help thee if he may."—"Well tell him, I said, to make a horn of paper, wide in the mouth, and lay the little end to his ear; and he shall hear the better."—The fellow, who deemed the Nasrâny put a scorn upon him, bore my saying hardly. "Nay, if the thing be rightly considered, quoth the ancient sheykh, it may seem reasonable; only do thou after Khalîl's bidding." But the deaf would sit no longer. 'The cursed Nasrâny, whose life (he murmured) was in their hand, to deride him thus!' and with baleful looks he flung out from us. —A young man, who had come in, lamented to me the natural misery of his country; "where there is nothing, said he, besides the incessant hugger-mugger of the suânies. I have a brother settled, and welfaring in the north; and if I knew where I might likewise speed, wellah I would go thither, and return no more."—"And leave thy old father and mother to die! and forget thine acquaintance?"—"But my friends would be of them among whom I sojourned."—Such is the mind of many of the inhabitants of el-Kasîm.

On the morrow there arrived two young men riding upon a thelûl, to seek cures of the mudowwy; the one for his eyes, and his rafîk for an old visceral malady. They were from the farthest palm and corn lands of Khubbera,—loam bottoms or rauthas in the Wady; that last to the midway betwixt this town and er-Russ. When they heard, that they must lay down the price of the medicines, elevenpence—which is a field

labourer's wages (besides his rations) for three days—they chose to suffer their diseases for other years, whilst it pleased Ullah, rather than adventure the silver.—"Nay, but cure us, and we will pay at the full: if thy remedies help us, will not the sick come riding to thee from all the villages?" But I would not hear; and, with many reproaches, the sorry young men mounted, to ride home again.

I found my medical credit high at Khubbera: for one of my Aneyza patients was their townswoman: the Nasrâny's eye-washes somewhat cleared her sight; and the fame had passed the Nefûd. I was soon called away to visit a sick person. At the kahwa door, the boy who led the hakîm bade me stand—contrary to the custom of Arabian hospitality—whilst he went in to tell them. I heard the child say, "The kafir is come;" and their response in like sort,—I entered then! and sat down among them; and blamed that householder's uncivil usage. Because I had reason, the peasants were speechless and out of countenance; the coffee maker hastened to pour me out a cup: and so rising I left them.—I wondered that all Khubbera should be so silent! I saw none in the streets; I heard no cheerful knelling of coffee-pestles in their clay town. In these days the most were absent, for the treading out and winnowing of their corn: the harvest was light, because their corn had been beaten by hail little before the ear ripened. The house-building of Khubbera is rude; and the place is not unlike certain village-towns of Upland Syria. I passed through long uncheerful streets of half-ruinous clay cottages; but besides some butchers' stalls and a smith's forge, I saw no shop or merchandise in the town. Their mosque stands by the mejlis, and is of low clay building: thereby I saw a brackish well—only a fathom deep, where they wash before prayers. They have no water to drink in the town, for the ground is brackish; but the housewives must go out to fill their girbies from wells at some distance. The watch-tower of Khubbera, built of clay—great beneath as a small chamber, and spiring upward to the height of the gallery, is in the midst of the acre-great Mejlis: and therein [as in all Kasîm towns] is held the Friday's market; when the nomads, coming also to pray at noon in the mesjid, bring camels and small cattle and samn.

— It was near mid-day: and seeing but three persons sitting on a clay bench in the vast forsaken Mejlis, I went to sit down by them. One of these had the aspect of a man of the stone age; a wild grinning seized by moments upon his half human visage. I questioned the others who sat on yawning and indifferent: and they began to ask me of my religion. The elf-

like fellow exclaimed: "Now were a knife brought and put to the wezand of him!—which billah may be done lawfully, for the Muttowwa says so; and the Nasrâny not confessing, *la ilah ill' Ullah!* pronounce, *Bismillah er-rahman, er-rahîm* (in the name of God the pitiful, the god of the bowels of mercies), and cut his gullet; and *gug-gug-gug!*—this kafir's blood would gurgle like the blood of a sheep or camel when we carve her halse. I will run now and borrow a knife."—"Nay, said they, thou mayest not do so." I asked them, "Is not he a Beduwy?—but what think ye, my friends? says the wild wretch well or no?"—"We cannot tell: THIS IS THE RELIGION! Khalîl; but we would have no violence,—yes, he is a Beduwy."—"What is thy tribe, O thou sick of a devil?"—"I Harby."—"Thou liest! the Harb are honest folk: but I think, my friends, this is an *Aûfy*."—"Yes, God's life! I am of Aûf; how knowest thou this, Nasrâny?—does he know everything!"—"Then my friends, this fellow is a cut-purse, and cut-throat of the pilgrims that go down to Mecca, and accursed of God and mankind!" The rest answered, "Wellah they are cursed, and thou sayest well: we have a religion, Khalîl, and so have ye." But the Aûfy laughed to the ears, ha-ha-hî-hî-hî! for joy that he and his people were men to be accounted-of in the world. "Ay billah, quoth he, we be the Haj-cutters."—They laughed now upon him; and so I left them.

When I complained of the Aûfy's words to the emir, he said—wagging the stick in his hand, "Fear nothing! and in the meanwhile cure the old man my father: wellah, if any speak a word against thee, I will beat him until there is no breath left in him!—The people said of the emir, "He is poor and indebted:" much of their harvest even here is grown for the Bessâm; who take of them ten or twelve in the hundred: if paid in kind they are to receive for every real of usury one-third of a real more. After this I saw not the emir; and his son told me he was gone to el-Bûkerîeh, to ride from thence in the night-time to Boreyda: they journey in the dark, for fear of the Beduw. Last year Abdullah the emir and fifteen men of Khubbera returning from the Haj, and having only few miles to ride home, after they left the Boreyda caravan, had been stripped and robbed of their thelûls, by hostile Beduw.

The townspeople that I saw at Khubbera was fellahîn-like bodies, ungracious, inhospitable. No man called the stranger to coffee; I had not seen the like in Arabia, even among the black people at Kheybar: in this place may be nigh 600 houses. Many of their men were formerly Ageylies at Medina; but the Turkish military pay being very long withheld of late, they

had forsaken the service. Khubbera is a site without any natural amenity, enclosed by a clay wall: and strange it is, in this desert town, to hear no creaking and shrilling of suânies! —The emir and his old father were the best of all that I met with in this place.

—'The Kenneyny, I thought, will not forsake me!' but now a second day had passed. I saw the third sun rise to the hot noon; and then, with a weary heart, I went to repose in my lodging. Bye and bye I heard some knocking at the door, and young men's voices without,—"Open, Khalîl! Zâmil has sent for thee." I drew the bolt; and saw the cameleer Hásan standing by the threshold!—"Hast thou brought me a letter?" —"I have brought none." I led him in to Aly, that the fatherly man might hear his tale.—'Zâmil recalled me, to send me by the kâfily which was to set out for Jîdda.'—But we knew that the convoy could not be ready for certain weeks! and I asked Aly, should I mount with no more to assure me than the words of this Hásan?—it had been better for the old man that I continued here awhile, for his eyes' sake. "Well, said he, go Khalîl, and doubt not at all; go in peace!" I asked for vials, and made eye-washes to leave with him: the old sire was pleased with this grateful remembrance.

Some young men took up my bags of good will, and bore them through the streets; and many came along with us to the gates, where Hásan had left his thelûl.—When we were riding forth I saluted the bystanders: but all those Kahtanites were not of like good mind; for some recommended me to *Iblís*, the most were silent; and mocking children answered my parting word with *maa samawwy!*—instead of the goodly Semitic valediction *maa salaamy*, 'go in peace'.

We came riding four miles over the Nefûd, to the Helâlîeh: the solitary mountain Sâg, which has the shape of a pine-apple, appeared upon our left hand, many miles distant. The rock, say the Arabs, is hard and ruddy-black:—it might be a plutonic outlyer in the border of the sand country. As we approached, I saw other palms, and a high watch-tower, two miles beyond; of another oasis, el-Búkerîeh: between these settlements is a place where they find "men's bones" mingled with cinders, and the bones of small cattle; which the people ascribe to the B. Helâl—of whom is the name of the village, where we now arrived. El-Búkerîeh is a station of the cameleers; and they are traffickers to the Beduw. Some of them are well enriched; and they traded at first with money borrowed of the Bessâm.

The villagers of Helâlîeh and of Búkerîeh (ancient Sbeya

colonies) would sooner be under Zâmil and Aneyza than subject to Hásan Weled Mahanna—whom they call *jabbár:* they pay tax to Boreyda; five in the hundred. Of these five, one-fourth is for the emir or mayor of the place; an half of the rest was formerly Ibn Saûd's, and the remnant was the revenue of the princes of Boreyda; but now Weled Mahanna detains the former portion of the Wahâby.—Their corn is valued by measure, the dates are sold by weight. At the Helâlîeh are many old wells "of the B. Helâl". Some miles to the westward is *Tholfa*, an ancient village, and near the midway is an hamlet *Shehîeh:* at half a journey from Búkerîeh upon that side are certain winter granges and plantations of Boreyda.—One cried to us, as we entered the town, "Who is he with thee, Hásan?"—"A Nasrâny dog, answered the fellow [the only Nejd Arabian who ever put upon me such an injury], or I cannot tell what; and I am carrying him again to Aneyza as Zâmil bids me."—Such an unlucky malignant wight as my cameleer, whose strange looking discomforts the soul, is called in this country *mishûr*, bewitched, enchanted. When I complained of the elf here in his native village—though from a child he had dwelt at Aneyza, they answered me, "Ay, he is mísḥûr, *mesquin!*"—We rode through the streets and alighted where some friendly villagers showed us the kahwa.

Many persons entered with us; and they left the highest place for the guest, which is next the coffee maker. A well-clad and smiling host came soon, with the coffee berries in his hand: but bye and bye he said a word to me as bitter as his coffee, "How farest thou? O *adu* (thou enemy of) Ullah!" Adu is a book word; but he was a koran reader.—"I am too simple to be troubled with so wise a man: is every camel too a Moslem?" "A camel, responded the village pedant, is a creature of Ullah, irrational; and cannot be of any religion."—"Then account me a camel: also I pray Ullah send thee some of the aches that are in my weary bones; and now leave finding fault in me, who am here to drink coffee." The rest laughed, and that is peace and assurance with the Arabs: they answered him, "He says reason; and trouble not Khalîl, who is over weary."—But the koran reader would move some great divinity matter: "Wherefore dost thou not forsake, Nasrâny, your impure religion (*dîn négis*); and turn to the right religion of the Moslemîn? and confess with us, 'There is an only God and Mohammed is his Sent One'?—And, with violent looks, he cries, I say to thee abjure! Khalîl." I thought it time to appease him: the beginning of Mawmetry was an Arabian faction, and so they ever think it a sword matter.—"O What-

is-thy-name, have done thou; for I am of too little understanding to attain to your high things." It tickled the village reader's ears to hear himself extolled by a son of the ingenious Nasâra. "No more, I added: the Same who cast me upon these coasts, may esteem an upright life to be a prayer before Him. As for me, was I not born a Christian, by the providence of Ullah? and His providence is good; therefore it was good for me to be born a Christian! and good for me to be born, it is good for me to live a Christian; and when it shall please God, to die a Christian: and if I were afraid to die, I were not a Christian!" Some exclaimed, "He has well spoken, and none ought to molest him." The pedant murmured, "But if Khalîl knew letters—so much as to read his own scriptures, he would have discerned the truth, that Mohammed is Seal of the prophets and the apostle of Ullah."

Even here my remedies purchased me some relief; for a patient led me away to breakfast. We returned to the kahwa; and about mid-afternoon the village company, which sat thick as flies in that small sultry chamber, went forth to sit in the street dust, under the shadowing wall of the Mejlis. They bade me be of good comfort, and no evil should betide me: for here, said they, the Arabs are *muhâkimîn*, 'under rulers.' [The Arabs love not to be in all things so straitly governed. I remember a young man of el-Wéshm, of honest parentage, who complained; that in his Province a man durst not kill one outright, though he found him lying with his sister, nor the adulterer in his house: for not only must he make satisfaction, to the kindred of the slain; but he would be punished by the laws!] Some led me through the orchards; and I saw that their wells were deep as those of Aneyza.

In the evening twilight I rode forth with Hásan. The moon was rising, and he halted at an outlying plantation; where there waited two Meteyr Beduins, that would go in company with us,—driving a few sheep to their menzil near Aneyza. The mother of Hásan and some of her kindred brought him on the way. They spoke under their breath; and I heard the hag bid her son 'deal with the Nasrâny as he found good,—so that he delivered himself!'—Glad I was of the Beduin fellowship; and to hear the desert men's voices, as they climbed over the wall, saying they were our rafîks.—We journeyed in the moon-light; and I sat crosswise, so that I might watch the shadow of Hásan's lance, whom I made to ride upon his feet. I saw by the stars that our course lay eastward over the Nefûd billows. After two hours we descended into the Wady er-Rummah.—The Beduin companions were of the mixed Aarab, which remain in this dîra

since the departure of Annezy. They dwell here together under the protection of Zâmil; and are called *Aarab Zâmil*. They are poor tribe's-folk of Meteyr and of Ateyba, that wanting camels have become keepers of small cattle in the Nefûd, where are wells everywhere and not deep: they live at the service of the oases, and earn a little money as herdsmen of the suâny and caravan camels. Menzils of these mixed Arabs remove together: they have no enemies; and they bring their causes to Zâmil.

An hour after middle night we halted in a deep place among the dunes; and being now past the danger of the way they would slumber here awhile.—Rising before dawn, we rode on by the Wady er-Rummah; which lay before us like a long plain of firm sand, with much greenness of desert bushes and growth of ghróttha: and now I saw this tree, in the daylight, to be a low weeping kind of tamarisk. The sprays are bitter, rather than—as the common desert tamarisk—saline: the Kasîm camels wreathe to it their long necks to crop mouthfuls in the march.—The fiery sun soon rose on that Nefûd horizon: the Beduins departed from us towards their menzil; and we rode forth in the Wady bottom, which seemed to be nearly an hour over. We could not be many miles from Aneyza:—I heard then a silver descant of some little bird, that flitting over the desert bushes, warbled a musical note which ascended on the gamut! and this so sweetly, that I could not have dreamed the like.

I sought to learn, from my brutish companion, what were Zâmil's will concerning me. I asked, whither he carried me? Hásan answered, 'To the town;' and I should lodge in that great house upon the Gá,—the house of Rasheyd, a northern merchant, now absent from Aneyza. We were already in sight of an outlying corn ground; and Hásan held over towards a plantation of palms, which appeared beyond. When we came thither, he dismounted to speak with some whose voices we heard in the coffee-bower,—a shed of sticks and palm branches, which is also the husbandmen's shelter.—Hásan told them, that Zâmil's word had been to set me down here! Those of the garden had not heard of it: after some talk, one Ibrahîm, the chief of them, invited me to dismount and come in; and he would ride himself with Hásan to the town, to speak with Zâmil. They told me that Aneyza might be seen from the next dunes. This outlying property of palms lies in a bay of the Wady, at little distance (southward) from el-'Eyarîeh.

They were busy here to tread out the grain: the threshing-floor was but a plot of the common ground; and I saw a row of twelve oxen driven round about a stake, whereto the inmost

beast is bound. The ears of corn can be little better than bruised from the stalks thus, and the grain is afterward beaten out by women of the household with wooden mallets. Their winnowing is but the casting up this bruised straw to the air by handfuls. A great sack of the ears and grain was loaded upon a thelûl, and sent home many times in the day, to Rasheyd's town house.

The high-walled court or kasr of this ground was a four-square building in clay, sixty paces upon a side, with low corner towers. In the midst is the well of seven fathoms to the rock, steyned with dry masonry, a double camel-yard, and stalling for kine and asses; chambers of a slave woman caretaker and her son, rude store-houses in the towers, and the well-driver's beyt. The cost of this castle-like clay yard had been a hundred reals, for labour; and of the well five hundred. An only gateway into this close was barred at nightfall. Such redoubts—impregnable in the weak Arabian warfare, are made in all outlying properties. The farm beasts were driven in at the going down of the sun.

At mid-afternoon I espied two horsemen descending from the Nefûd. It was Kenneyny with es-Sâfy, who came to visit me. —Abdullah told me that neither he nor Bessâm, nor any of the friends, had notice that night of my forced departure from Aneyza. They first heard it in the morning; when Hâmed, who had bidden the hakîm to breakfast, awaited me an hour, and wondered why I did not arrive. As it became known that the Nasrâny had been driven away in the night, the townspeople talked of it in the sûk: many of them blamed the sheykhs. Kenneyny and Bessâm did not learn all the truth till evening; when they went to Zâmil, and enquired, 'Wherefore had he sent me away thus, and without their knowledge?' Zâmil answered, 'That such had been the will of the mejlis,' and he could not contradict them. My friends said, 'But if Khalîl should die, would not blame be laid to Aneyza?—since the Nasrâny had been received into the town. Khalîl was ibn juâd, and it became them to provide for his safe departure.' Bessâm, to whom nothing could be refused, asked Zâmil to recall Khalîl;—'who might, added el-Kenneyny, remain in one of the outlying jeneynies if he could not be received again into the town [because of the Wahâby malice], until some kâfily were setting forth.' Zâmil consented, and sent for Hásan; and bade him ride back to Khubbera, to fetch again Haj Khalîl. My friends made the man mount immediately; and they named to Zâmil these palms of Rasheyd.

Abdullah said that none would molest me here; I might take rest, until he found means for my safe departure: and whither, he asked, would I go?—"To Jidda." He said, 'he should labour to obtain this also for me, from Zâmil; and of what had I present need?'—I enquired should I see him again?—"Perhaps no; thou knowest what is this people's tongue!" Then I requested the good man to advance money upon my bill; a draft-book was in my bags, against the time of my arriving at the coast; and I wrote a cheque for the sum of a few reals. Silver for the Kenneyny in his philosophical hours was *néjis ed-dínya* "world's dross"; nevertheless the merchant now desired Hâmed (my disciple in English) to peruse the ciphers! But that was surely of friendly purpose to instruct me; for with an austere countenance he said further, "Trust not, Khalîl, to any man! not even to me." In his remembrance might be my imprudent custom, to speak always plainly; even in matter of religion. Here, he said, I was in no danger of the crabbed Emir Aly: when I told my friend that the Wahâby mule had struck me, "God, he exclaimed, so smite Aly!"—The bill, for which he sent me on the morrow the just exchange in silver, came to my hands after a year in Europe: it had been paid at Beyrût.—Spanish crowns are the currency of Kasîm: I have asked, how could the foreign merchants carry their fortunes (in silver) over the wilderness? it was answered, "in the strong pilgrimage caravans." * * *

CHAPTER XI

THE KAHTÂN EXPELLED FROM EL-KASÎM

* * * THESE were sultry days; and in the hours of most heat I commonly found (in our arbour) 97° F., with heavy skies. The wells are of five, four and three fathoms, as they lie lower towards the Wady; and a furlong beyond, the water is so nigh that young palm-sets in pits should need no watering, after a year or two. The thermometer in the well-water—which in this air seemed cool, showed 87° F. A well sunk at the brim of the Nefûd yields fresh ground-water; but wells made (lower) in the gá are somewhat brackish. Corn, they say, comes up better in brackish ground; and green corn yellowing in sweet land may be restored by a timely sprinkling of salt. All the wells reek in the night air: the thermometer and the tongue may discern between well-waters that lie only a few rods asunder: the water is cooler which rises from the sandstone, and that is warmer which is yielded from crevices of the rock.

Of all wells in Aneyza, there is but one of purely sweet water!—the sheykhs send thither to fill their girbies in the low summer season. It is in the possession of a family whose head, Abu Daûd, one of the emigrated Kusmân, lived at Damascus; where he was now sheykh of the Ageyl, and leader of the rear guard in the Haj caravan. [Abu Daûd told me, he had returned but once, in twenty-five years, for a month, to visit his native place!]—Water from Rasheyd's two wells was raised incessantly by the labour of five nâgas; and ran down in sandy channels (whereby they sowed water-melons, in little pits, with camel jella) to a small pool, likewise bedded in the loamy sand. These civil Arabians have not learned to burn lime, and build themselves conduits and cisterns. The irrigation pond in Kasîm lies commonly under the dim shadow of an undressed vine; which planted in the sand by water will shoot upon a trellis to a green wood. We have seen vines a covert for well-walks at Teyma. The camels labour here under an awning of palm branches.

The driving at the wells, which began in the early hours after midnight, lasts till near nine, when the day's heat is already great.—At the sun-rising you may see women (of the well-driver's family) sit with their baskets in the end of the shelving well walk, to feed the toiling camels: they wrap a handful of vetches in as much dry forage cut in the desert; and at every turn the nâga receives from her feeder's hands the bundle thrust into her mouth. The well-cattle wrought anew from two in the afternoon, till near seven at evening, when they were fed again. The well-driver, who must break every night his natural rest, and his wife to cut trefoil and feed the camels, received three reals and a piastre—say thirteen shillings, by the month; and they must buy their own victual. A son drove the by-well, and the boy's sisters fed his pair of camels. They lived leanly with drawn brows and tasting little rest, in a land of idle rest. [Whenever I asked any of these poor souls, How might he endure perpetually? he has answered the stranger (with a sigh), That he was inured thereto from a child, and—*min Ullah!* the Lord enabled him.]—But the labouring lads in the jeneyny fared not amiss; they received 4*d.* a day besides their rations: they have less when hired by the month. I saw the young Shuggery, a good and diligent workman, agree to serve Rasheyd six months for nine reals and his rations; and he asked for a tunic (two-thirds of a real more), which was not denied him. There is no mention in these covenants of harbour; but where one will lie down on the sand, under the stars of God, there is good night-lodging (the most months of the twelve), in this summer country.

The lads went out to labour from the sunrise: and when later the well-pool is let out, *yurussûn el-má*, they distributed the water running down in the channels; and thus all the pans of the field, and the furrows of the palms are flushed, twice in the day.—Of this word *russ* is the name of the Kasîm oasis er-Russ. The *jet* was flooded twice a week; and this trefoil, grown to a foot high, may be cut every fifteen days [as at Damascus], —the soil was sand. The eyyâl wrought sheltered in the bower, as we have seen, in the sultry afternoons and heard tales, till vespers. Then one of them cried to prayers; the rest ran to wash, and commonly they bathed themselves in the well. It was a wonder then to see them not doubt to leap down, one upon the neck of another, from an height of thirty feet! to the water; and they plashed and swam sometime in that narrow room: they clambered up again, like lizards, holding by their fingers and toes in the joints of the stone-work. After they had prayed together, the young men laboured abroad again

till the sun was setting; when they prayed, and their supper was brought to them, from the town. Supper is the chief meal in Arabia; and here it was a plentiful warm mess of sod wheaten stuff, good for hungry men.

The work-day ended with the sun, the rest is *kayif:* only after a long hour must they say the last prayers. The lads of the garden (without coffee or tobacco) sing the evening time away; or run chasing each other like colts, through the dim desert. On moonlight nights they played to the next palm-yards; and ofttimes all the eyyâl came again with loud singing, and beating the tambûr. The ruder merrymake of the young Arab servants and husbandmen was without villany; and they kept this round for two or three hours: or else all sitting down in a ring together at the kasr gate, the Shuggery entertained his fellows with some new tales of marvellous adventures.

In every oasis, are many date-kinds. The most at Aneyza are the *rótb* or 'moist' (good for plain diet), of the palm which is called the *es-Shúķra*, or Shuggera, of that Wéshm oasis. They have besides a dry kind, both cool and sweet, which is carried as sweetmeat in their caravan journeys. Only the date-palm is planted in Arabia: the *dôm*, or branched nut-palm, is a wilding [in the Hejâz and Tehâma],—in sites of old settlements, where the ground-water is near; and in some low desert valleys. The nut's woody rind (thrice the bigness of a goose's egg) is eaten; and dry it has the taste of ginger-bread.—When later in the year I was in Bombay, I found a young man of Shuggera at the Arab stables: we walked through the suburbs together, and I showed him some cocoa-nut palms,—"Ye have none such, I said, in Nejd!" "Nay, he responded austerely, not these: there is no *báraka* with them!"—a word spoken in the (eternal) Semitic meaning, "All is vanity which is not bread."

The fruit-stalks hanged already—with full clusters of green berries—in the crowns of the female palms: the promise was of an abundant harvest, which is mostly seen after the scarcity and destruction of a locust-year. Every cluster, which had inclosed in it a spray of the male blossom, was lapped about with a wisp of dry forage; and this defended the sets from early flights of locusts. The Nejd husbandman is every year a loser by the former and latter locusts, which are bred in the land; besides what clouds of them are drifted over him by the winds from he knows not whither. This year there were few hitherto and weak flights; but sometimes with the smooth wind that follows the sun-rising the flickering *jarâd* drove in upon us: and then the lads, with palm branches of a spear's length, ran hooting in the orchard and brushed them out of the trees and clover. The

fluttering insects rising before them with a *whir-r-r!* were borne forth to the Nefûd. The good lads took up the bodies of the slain crying, "They are good and fat;" and ran to the arbour to toast them. If I were there, they invited me to the feast: one morrow, because the hakîm said nay, none any more desired to eat; but they cast out their scorched locusts on the sand, in the sun, where the flies devoured them.—"The jarâd, I said, devour the Beduw, and the Beduw devour the jarâd!"—words which seemed oracles to that simple audience; and Sâlih repeated Khalîl's proverb in the town.

The poor field labourers of Rasheyd's garden were my friends: ere the third day, they had forgiven me my alien religion, saying they thought it might be as good as their own; and they would I might live always with them. Ay, quoth the honest well-driver, "The Nasâra are of a godly religion, only they acknowledge not the Rasûl; for they say, *Mohammed is a Beduwy* [I thought the poor soul shot not wide from the mark,—Mohammedism is Arabism in religion]: there is no other fault in them; and I heard the sheykhs saying this, in the town."—Some days a dull 'bewitched' lad laboured here, whom the rest mocked as *Kahtâny*—another word of reproach among them [as much as *man-eater*], because he was from Khubbera. Other two were not honest, for they rifled my bags in the night time in Rasheyd's kasr: they stole sugar—the good Kenneyny's gift; and so outrageously! that they had made an end of the loaf in few days. A younger son of Rasheyd had a hand in their villany. The lads were soon after dismissed; and we heard they had been beaten by the Emir Aly.

— It was past ten o'clock one of these nights, and dim moonlight, when Ibrahîm and Fâhd were ready with the last load of corn:—then came Ibrahîm and said to me, "We are now going home to stay in the town; and the jeneyny will be forsaken." This was a weary tiding of ungenerous Arabs two hours before midnight when I was about to sleep!—"What shall I do?"—"Go with us; and we will set thee down at the Kenneyny's palm-ground, or at his house."—"His jeneyny is open and not inhabited; and you know that I may not return to the town: Zâmil sent me here."—"Ullah curse both thee and Zâmil! thou goest with us: come! or I will shoot thee with a pistol! [They now laid my things upon an ass.]—Drive on Fâhd!—Come! Khalîl, here are thieves; and we durst not leave thee in the jeneyny alone."—"Why then in Kenneyny's outlying ground?"—"By Ullah! we will forsake thee in the midst of the Nefûd!"—"If you had warned me to-day, I had sent word to Zâmil, and to Kenneyny: now I must remain here—at least till the morn-

ing." Then the slave snatched my mantle; and in that he struck me on the face: he caught up a heavy stone, and drew back to hurl this against my head. I knew the dastardly heart of these wretches,—the most kinds of savage men are not so ignoble!—that his wilful stone-cast might cost me one of my eyes; and it might cost my life, if I the Nasrâny lifted a hand upon one of the Moslemîn! Here were no witnesses of age; and doubtless they had concerted their villany beforehand. Whilst I felt secretly in the bags for my pistol, lest I should see anything worse, I spoke to the lubber Fâhd, 'that he should remember his father's honour.' A younger son of Rasheyd—the sugar-thief, braved about the Nasrâny with injuries; and, ere I was aware in the dark, Ibrahîm struck me from behind a second time with his fist, upon the face and neck. In this by chance there came to us a young man, from the next plantation. He was a patient of mine; and hearing how the matter stood, he said to them, "Will ye carry him away by night? and we know not whither! Let Khalîl remain here at least till the morning." Ibrahîm, seeing I should now be even with him, sought words to excuse his violence: the slave pretended, that the Nasrâny had snibbed him (a Moslem) saying *Laanat Ullah aleyk*, 'The curse of God be upon thee!'—And he cried, "Were we here in Egypt, I had slain thee!"—Haply he would visit upon the Nasrâny the outrages of the Suez Canal!

An Aneyza caravan was now journeying from Bosra; and in it rode the sire Rasheyd. Sâlih was called away the next forenoon by a Meteyry; a man wont to ride post for the foreign merchants to the north. But in his last coming down he lost their budget and his own thelûl; for he was resting a day in the Meteyr menzil, when they were surprised by the murderous ghrazzu of Kahtân. He told us, that the foreriders of the kâfily were come in; and the caravan—which had lodged last night at *Zilfy*, would arrive at midday. This messenger of good tidings, who had sped from the town, hied by us like a roebuck: I sat breathless under the sultry clouded heaven, and wondered at his light running. Ibrahîm said, "This Beduwy is nimble, because of the camel milk which is yet in his bones!"—The caravan [of more than 200 camels] was fifteen days out from Bosra; they had rested every noon-day under awnings.

—The day of the coming again of a great caravan is a day of feasting in the town. The returned-home are visited by friends and acquaintance in their houses; where an afternoon guest-meal is served. Rasheyd now sat solemnly in that great clay

beyt, which he had built for himself and the heirs of his body; where he received also the friendly visitation of Zâmil. He had brought down seventeen loads (three tons nearly) of clothing, from his son at Kuweyt, to sell in Aneyza, for a debt of his—3000 reals—which he must pay to the heirs of a friend deceased, *el-Kâthy*. His old servants in this plantation went hastily to Aneyza to kiss the master's hand: and ere evening portions were sent out to them from his family supper.

I heard the story of Rasheyd from our well-driver. The Arabs covet to have many children; and when his merchandise prospered, this new man bought him wives; and 'had the most years his four women in child at once: and soon after they were delivered he put out the babes to suck, so that his hareem might conceive again: since forty years he wrought thus'.—"Rasheyd's children should be an hundred then, or more! but how many has he?" The poor well-driver was somewhat amazed at my putting him to the count; and he answered simply, "But many of the babes die." The sire, by this butcherly husbandry in his good days, was now father of a flock; and, beside his sons, there were numbered to him fifteen daughters.—In his great Aneyza household were more than thirty persons.

The third morrow came Rasheyd himself, riding upon a (Mesopotamian) white ass, from the town, to view his date trees in Nejd. The old multiplier alighted solemnly and ruffling in his holiday attire, a gay yellow gown, and silken kerchief of Bagdad lapped about his pilled skull. He bore in his belt—as a wayfarer come from his long journey—a kiddamîyyah and a horse-pistol; or it might be (since none go armed at home) the old Tom-fool had armed himself because of the Nasrâny! He was a comely person of good stature, and very swarthy: his old eyes were painted. He roamed on his toes in the garden walks, like the hoopoes, to see his palms and his vetches. Rasheyd came after an hour to the arbour, where I sat—he had not yet saluted the kafir; and sitting down, 'Was I (he asked) that Nasrâny?—he had heard of me.' I made the old tradesman some tea; and it did his sorry heart good to heap in the fenjeyn my egg-great morsels of sugar.—I regaled him thus as oft as he came hither; and I heard the old worldling said at home, 'That Khalîl is an honest person; and wellah had made him tea with much sugar.'

He said, to soothe my weariness, 'It would not be long, please Ullah, till I might depart with a kâfily.' Then he put off his gay garments, and went abroad again in his shirt and cotton cap.—He returned to the arbour in the hot noon; and sitting down the old man stripped himself; and having only the tunic upon his knee, he began to purge his butcher's skin from

the plague of Egypt accrued in the caravan voyage. Before the half afternoon he wandered again in the garden, and communed with the workmen like a poor man of their sort. Rasheyd looked upon every one of their tools, and he wrought somewhat himself; and began to cleanse the stinking bed of the pool. Coming again thirsty, he went to drink of my girby, which was hanging to the air upon a palm branch; and untying the neck he drank his draught from the mouth, like any poor camel-driver or Beduwy.—The maintenance of this outlying possession cost him yearly 200 reals; the greater part was for camel labour. The fruits were not yet fully so much worth.

No worldly prosperity, nor his much converse abroad, could gentilize Rasheyd's ignoble understanding; he was a Wahâby after the straitest Nejd fanaticism. A son of this Come-up-from-the-shambles was, we saw, the Occidental traveller! Another son, he who had been the merchant in Aden, came down with him in the caravan: he opened a shop in the sûk, and began selling those camel-loads of clothing stuffs. The most buyers in the town were now Meteyr tribesmen; and one of those "locusts" was so light-handed, that he filched a mantle of Rasheyd's goods, worth 10*s*., for which the old man made fare and chided with his sons. That son arrived one day from the town, to ask the hakîm's counsel; he was a vile and deceitful person, full of Asiatic fawning promises. 'He would visit Aden again (for my sake); and sail in the same ship with me. He left a wife there, and a little son; he had obtained that his boy was registered a British subject: if I would, he would accompany me to India.'—I sojourned in his father's plantation; and they had not made me coffee.

—'What, said some one sitting in Rasheyd's hall (in the town), could bring a Nasrâny from the magnific cities of Europa into this poor and barren soil of Nejd?' The old merchant responded, "I know the manners of them! this is a Frenjy, and very likely a poor man who has hired out his wife, to win money against his coming home; for, trust me, they do so all of them."—The tale was whispered by his young sons in the jeneyny: and one afternoon the Shuggery asked me of it before them all, and added, "But I could not believe it." "Such imaginations, I exclaimed, could only harbour in the dung of heart of a churl; and be uttered by a slave!" He whispered, "Khalîl speak not so openly, for here sits his son (the sugar-thief)! and the boy is a tale-bearer."—When the Shuggery had excused himself, I asked, "Are ye guiltless of such disorders?" He answered, "There are adulteries and fornication among them, secretly."

We should think their hareem less modest than precious. The Arabs are jealous and dissolute; and every Moslem woman, since she may be divorced with a word, fears to raise even a wondering cogitation in such matter. Many poor hareem could not be persuaded by their nearest friends, who had called the hakîm, to fold down so much of the face-cloth from their temples as to show me their blear eyes. A poor young creature of the people was disobedient to her mother, sooner than discover a painful swelling below the knee. Even aged negro women [here they go veiled], that were wall-eyed with ophthalmia, would not discover their black foreheads in hope of some relief. And they have pitifully answered for themselves, 'If it be not the Lord's will here, yet should they receive their sight—where miserable mankind hope to inherit that good which they have lacked in this world!—*f' il-jinna* in the paradise.' Yehŷa's wife was prudent therein also: for when she had asked her old lord, she with a modest conveyance through the side-long large sleeves of the woman's garment, showed her painful swollen knees to the hakîm. This is their strange fashion of clothing: the woman's sleeves in Kasîm are so wonderfully wide, that if an arm be raised the gown hangs open to the knee. One must go therefore with heedfulness of her poor garment, holding the sleeves gathered under her arms; but poor townswomen that labour abroad and Beduin housewives are often surprised by unseemly accidents. Hareem alone will sit thus in the sultry heat; and cover themselves at the approach of strangers.

The days were long till the setting out of the samn caravan: Zâmil had delayed the town expedition, with Meteyr, against the intruded Kahtân, until the coming home of the great northern kâfily. The caravan for Mecca would not set out till that contention were determined. To this palm ground, two and a half miles from Aneyza, there came none of my acquaintance to visit the Nasrâny. Their friendship is like the voice of a bird upon the spray: if a rumour frighten her she will return no more. I had no tidings of Bessâm or of Kenneyny! Only from time to time some sick persons resorted hither, to seek counsel of the hakîm; who told me the Kenneyny sent them or Zâmil, saying, "In Khalîl's hand is a *báraka;* and it may be that the Lord will relieve thee."

The small-pox was nearly at an end in the town. Sâlih had lost a fair boy, a grief which he bore with the manly short sorrow of the Moslemîn. A daughter of Kenneyny died; and it was unknown to him, three days!—till he enquired for her: then they of his household and his friends said to him, "The Lord has taken the child; and yesterday we laid her in the

grave."—But Abdullah blamed them with a sorrowful severity; "Oh! wherefore, he said, did ye not tell me?"—at least he would have seen her dead face. It pained me also that I was not called,—I might have been a mean to save her. * * *

* * * When I had been more than three weeks in this desolation, I wrote on a leaf of paper, *katâlny et-taab wa ej-jû'a*, 'I am slain with weariness and hunger'; and sent these words to Kenneyny.—I hoped ere long to remove, with Zâmil's allowance, to some of the friends' grounds; were it Bessâm's jeneyny, on the north-east part of the town [there is the *black stone*, mentioned by some of their ancient poets, and 'whereof, they say, Aneyza itself is named']; or the palms of the good father Yahŷa, so kind to my guiltless cause. My message was delivered: and at sunrise on the morrow came Abdullah's serving lad, who brought girdle-bread and butter, with a skin of butter-milk; and his master's word bidding me be of good comfort; and they (the friends) would ere long be able to provide for my departure.—I could not obtain a little butter milk (the wine of this languishing country) from the town. Sâlih answered, 'That though some hareem might be secretly milk-sellers in Aneyza, yet could not he, nor any of his household, have an hand in procuring it for me.' Some poor families of Meteyr came to pitch by the water-pits of abandoned stubbles nigh us; and I went out to seek a little milk of them for dates or medicines. Their women wondered to see the (English) colour of the stranger's hair; and said one to another, "Is this a grey-haired man, that has tinged his beard with saffron?"—"Nay, thou mayest see it is his nature; this is certainly a red-man, *min ha'l shottût*, from those rivers (of Mesopotamia); and have we not seen folk there of this hue?—but where, O man, is thy béled?"

The sheukh of Meteyr were now in Aneyza, to consult finally with Zâmil and the sheykhs for the common warfare. The Kahtân thought themselves secure, in the khâla, that no townsfolk would ride against them in this burning season; and as for el-Meteyr, they set little by them as adversaries.—Zâmil sent word to those who had thelûls in the town, to be ready to mount with him on the morrow. He had "written" for this expedition "six hundred" thelûls. The ghrazzu of the confederate Beduw was "three hundred thelûls, and two hundred (led) horses".

The day after el-Meteyr set forward at mid-afternoon. But Zâmil did not ride in one company with his nomad friends: the Beduins, say the townspeople, are altogether deceitful—as

we have seen in the defeat of Saûd the Wahâby. And I heard that some felony of the Aarab had been suffered two years before by Aneyza! It is only Ibn Rashîd, riding among the rajajîl and villagers, who may foray in assurance with his subject Beduw.

Zâmil rode out the next day, with "more than a thousand" of the town: and they say, "When Zâmil mounts, Aneyza is confident." He left Aly to govern at home: and the shops in the sûk were shut; there would be no more buying or selling, till the expedition came home again. The morning market is not held, nor is any butcher's meat killed in these days. Although so many were in the field with Zâmil, yet 'the streets, said Sâlih, seemed full of people, so that you should not miss them'! I enquired, "And what if anyone open his dokan—?" *Answer:* "The emir Aly would send to shut it: but if he persisted such an one would be called before the emir, and beaten:" only small general shops need not be closed, which are held by any old broken men or widows.

The Emir writes the names of those who are to ride in a ghrazzu; they are mostly the younger men of households able to maintain a thelûl. Military service falls upon the substantial citizens—since there can be no warfaring a-foot in the khâla: we hear not that the Wahâby, poor in all military discipline, had ever foot soldiers. The popular sort that remain at home, mind their daily labour; and they are a guard for the town. The Emir's sergeant summons all whose names have been enrolled to mount with Zâmil (on the morrow). Two men ride upon a warfaring thelûl; the radîf is commonly a brother, a cousin, or client [often a Beduwy] or servant of the owner.—If one who was called be hindered, he may send another upon his dromedary with a backrider. If he be not found in the muster with the Emir, and have sent none in his room, it may be overlooked in a principal person; but, in such case, any of the lesser citizens might be compelled. Zâmil was an easy man to excuse them who excused themselves; for if one said, "Wellah, Sir, for such and such causes, I cannot ride," the Emir commonly answered him, "Stay then."

It was falsely reported that the Kenneyny was in the expedition. The infirm man sent his two thelûls with riders (which may be found among the poor townsmen and Beduins). None of Rasheyd's sons were in the field: Sâlih said, "We have two cousins that have ridden for us all."—A kinsman of Zâmil, who was with him, afterward told me their strength was 800 men, and the Meteyr were 300. Some said, that Aneyza sent 200 thelûls, that is 400 riders; others said 500 men.—We may

conjecture that Zâmil called for 300 thelûls of the town; and there went forth 200, with 400 men, which were about a third of all the grown male citizens; and of Meteyr rode nearly 150 tribesmen. With the town were not above 20 led mares, of sheykhly persons. Kahtân were reckoned (in their double-seeing wise) 800 men; perhaps they were as many as 400, but (as southern Aarab) possessing few firearms. They had many horses, and were rich in great cattle: it was reported, 'Their mares were 150'; but say they had 70 horses.

The townsmen rode in three troops, with the ensigns of the three great wards of Aneyza; but the town banners are five or six, when there is warfare at home.

Early in the afternoon I heard this parley in the garden, between Fâhd and a poor Meteyry,—who having no thelûl could not follow with his tribesmen. *Fâhd:* "By this they are well in the way! and please Ullah they will bring back the heads of them."—"Please Ullah! the Lord is bountiful! and kill the children from two years old and upward; and the hareem shall lament!" I said to them, "Hold your mouths, kafirs! and worse than kafirs." *The Beduwy:* "But the Kahtân killed our children—they killed even women!" The Meteyr were come in to encamp nigh the town walls; and two small menzils of theirs were now our neighbours. These southern Aarab were such as other Beduw. I heard in their mouths the same nomad Arabic; yet I could discern that they were of foreign dîras. I saw their girbies suspended in cane-stick trivets. Some of them came to me for medicines: they seemed not to be hospitable; they saw me tolerated by Zâmil, and were not fanatical.

In these parts the town-dwellers name themselves to the Aarab, and are named of them again, *el-Moslemîn*,—a word used like *Cristiani* in the priests'-countries of Europe; first to distinguish the human generation, and then in an illiberal straitness of the religious sense. One day I saw camels feeding towards the Wady; and in the hope of drinking milk I adventured barefoot to them, over Rasheyd's stubbles and the glowing sand: and hailed the herdsmen! The weleds stood still; and when I came to them they said, after a little astonishment, "The nagas, O man, are not in milk nor, billah, our own: these be the town camels; and we are herding them for the *Moslemîn*." One said, "Auh! be'st thou the hakîm? wilt thou give me a medicine?—And if thou come to our booths when the cattle are watered, I will milk for thee mine own nâga; and I have but her: were our cattle here, the Beduins would milk for thee daily."—The long day passed; then another, which seemed

without end; and a third was to me as three days: it had been told me, 'that my friends were all in the ghrazzu',—and now Aly reigned in the town! Sâlih bade me be easy; but fair words in the Arabs are not to trust: they think it pious to persuade a man to his rest.

Tidings of this foray came to Boreyda, and messengers rode out to warn the Kahtân. Zâmil made no secret of the town warfare, which was not slackness in such a politic man, but his long-suffering prudence. 'He would give the enemies time, said Sâlih, to sue for peace':—how unlike the hawks of er-Riâth and Jebel Shammar!

—The Kahtân were lately at *el-'Ayûn;* and the ghrazzu held thither. But in the way Zâmil heard that their menzils were upon *ed-Dellamîeh,* a water between the mountain Sâk and er-Russ. The town rode all that day and much of the night also. By the next afternoon they were nigh er-Russ; and alighted to rest, and pitched their (canvas) tents and (carpet) awnings. Now they heard that the enemy was upon the wells *Dókhany,* a march to the southward. As they rode on the morrow they met bye and bye with the Meteyr; and they all alighted together at noon.—The scouts of Meteyr brought them word, that they had seen the booths of the Aarab, upon *Dókhany!* and so many they could be none other than the Kahtân; who might be taken at unawares!—The young litterates of Aneyza boasted one to another at the coffee fires, "We shall fight then tomorrow upon the old field of *Jebel Kezâz,* by *Dókhany;* where the Tubb'a (lord the king, signeur) of el-Yémen fought against the *Wâilyîn* (sons of Wâil, that is the Annezy),—*Kolcyb, sheykh Rabî'a;* and with them B. Temîm and Keys" [Kahtân against Ishmael:—that was little before the héjra]. The berg Kezâz is 'an hour' from the bed of the Wady er-Rummah.

Zâmil and the town set forward on the morrow, when the stars were yet shining: the Meteyr had mounted a while before them, and Dókhany was at little distance. In this quarrel it was the Beduins which should fall upon their capital foemen; and Zâmil would be at hand to support them. The town fetched a compass to envelope Kahtân from the southward.

Meteyr came upon their enemies as the day lightened: the Kahtân ran from the beyts, with their arms, sheykhs leapt upon their mares; and the people encouraged themselves with shouting. Then seeing they were beset by Meteyr they contemned them, and cried, *jàb-hum Ullah,* "A godsend!"—but this was a day of reckoning upon both parts to the dreary death. The

Meteyr had "two hundred" mares under them; but they were of the less esteemed northern brood. The *Kahatîn* in the beginning were sixty horse-riders. Then thirty more horsemen joined them from another great menzil of theirs pitched at little distance. The Kahtân were now more than the ghrazzu of Meteyr, who finally gave ground.

— Then first the Kahtân looked about them; and were ware of the town bands coming on! The Kahatîn, of whom not many were fallen, shouted one to another, in suspense of heart, "Eigh! is it Ibn Rashîd?—but no! for Ibn Rashîd rides with one bârak: but these ride like townsfolk.—Ullah! they are *hâthr!*"—Now as the town approached some knew them, and cried, "These be the Kusmân!—they are the *Zuâmil* (Zâmils, or the people of Zâmil)." When they saw it was so, they hasted to save their milch-camels.

— Zâmil, yet distant, seeing Beduin horsemen driving off the camels, exclaimed, "Are not these the *Moslemîn* [those of our part]?" "Nay! answered him a sheykh of Meteyr (who came riding with the town to be a shower of the way in the khála), they are billah el-Kahtân"! The town cavaliers were too few to gallop out against them. And now the Kahtân giving themselves to save the great cattle forsook their menzil: where they left booths, household stuff, and wives and children in the power of their foemen.

The horsemen of Meteyr pursued the flying Kahtân; who turned once more and repulsed them: then the Aneyza cavaliers sallied to sustain their friends. The rest of the Meteyr, who alighted, ran in to spoil the enemies' tents.—And he and he, whose house-wives were lately pierced with the spears of Kahtân, or whose babes those fiend-like men slew, did now the like by their foemen; they thrust through as many hareem, and slit the throats of their little ones before the mothers' faces, crying to them, "Oh, wherefore did your men so with our little ones the other day!" Some frantic women ran on the spoilers with tent-staves; and the Meteyries, with weapons in their hands, and in the tempest of their blood, spared them not at all.—Thus there perished five or six wives, and as many children of Kahtân.

In their most tribulation a woman hid her husband's silver, 600 reals [that was very much for any Beduwy]! in a girby; and stript off her blue smock—all they wear besides the haggu on their hunger-starved bodies: and hanging the water-skin on her shoulder, she set her little son to ride upon the other. Then she ran from her tent with a lamentable cry, *weylêy, weylêy!* woe is me! and fled naked through the tumult of the

enemies. The Meteyr, who saw it, supposed that one of the people had spoiled the woman, and thought shame to follow her; yet some called to her, to fling down that she bore on her shoulder: but she, playing the mad woman, cried out, 'She was undone!—was it not enough to strip a sheykh's daughter? and would they have even this water, which she carried for the life of her child!' Others shouted, to let the woman pass: and she fled fast, and went by them all;—and saved her goodman's fortune, with this cost of his wife's modesty.

There fell thirty men of Kahtân,—the most were slain in the flight; and of Meteyr ten.—These returned to bury their dead: but the human charity is here unknown to heap a little earth over the dead foemen!

A woman messenger came in from the flying Kahtân, to Zâmil. The town now alighted at the wells (where they would rear up the awnings and drink coffee): she sought safe conduct for some of their sheykhs, to come and speak with him; which Zâmil granted.—Then the men returned and kissing him as suppliants, they entreated him, 'since their flocks, and the tents and stuff, were now (as he might see) in the hands of Meteyr, to suffer them to come to the water, that they might drink and not perish.' They had sweated for their lives, and that summer's day was one of greatest heat; and having no girbies, they must suffer, in flying through the desert, an extremity of thirst. But who might trust to words of Beduin enemies! and therefore they bound themselves with a solemn oath,—*Aleyk âhad Ullah wa amân Ullah, in mâ akhûnak! el-khàyin yakhûnhu Ullah*—"The covenant of the Lord be with thee, and His peace! I will not surely betray thee! who betrayeth, the Lord shall him betray."

Such was the defeat of the intruded Kahtân, lately formidable even to Ibn Rashîd. Ibn Saûd had set upon them last summer here at Dókhany! but the Kahtân repulsed the decayed Wahâby!—This good success was ascribed to the fortune of Zâmil: the townsmen had made no use of their weapons. The Meteyr sent messengers from the field to Ibn Rashîd, with a gift of two mares out of the booty of Kahtân.—Even Boreyda would be glad, that the malignant strange tribesmen were cast out of the country.—Many Kahtân perished in their flight through the khâla: even lighter wounds, in that extremity of weariness and thirst, became mortal. They fled southward three days, lest their old foes, hearing of their calamity, should fall upon them: we heard, that some Ateyba had met with them, and taken "two hundred" of the saved milch camels. Certain of them who came in to el-Ethellah said, that they

were destroyed and had lost 'an hundred men':—so dearly they bought the time past [now two full years] of their playing the wolf in Nejd!

When I asked what would become of the Kahtân? the Shuggery answered, "The Beduw are hounds,—that die not; and these are sheyatîn. They will find twenty shifts; and after a year or two be in good plight again."—"What can they do now?"—"They will milk the nâgas for food, and sell some camels in the villages, to buy themselves dates and cooking vessels. And they will not be long-time lodged on the ground, without shelter from the sun: for the hareem will shear the cattle that remain to them, and spin day and night; and in few weeks set up their new woven booths! besides the other Kahtân in the south will help them."—We heard after this, that the defeated Kahtân had made peace with the Ateybân; and reconciled themselves with Ibn Saûd! But how might they thus assure themselves? had the Kahtân promised to be confederate with them against Ibn Rashîd?

—Hayzàn was fallen! their young Absalom; 'a young man of a thievish false nature,' said his Beduin foes: it was he who threatened me, last year, in a guest-chamber at Hâyil: Hayzàn was slain for that Meteyry sheykh, who lately fell by his hand in the north. A sheykhly kinsman of the dead sought him in the battle: they ran together; and Hayzàn was borne through the body with a deadly wide wound. The young man was very robust for a Beduwy, and his strong hand had not swerved; but his lance-thrust was fended by a shirt of mail which his foemen wore privily under his cotton tunic. That Meteyry was a manly rider upon a good horse, and after Hayzàn, he bore down other five sheykhs.—When the fortune of the day was determined by the coming of "the Zuâmil," he with his brother and his son, yet a stripling [principal sheykhs' sons soon become horsemen, and ride with their elders to the field], and a few of his Aarab, made prize of eighty milch camels! In that day he had been struck by lances and shot in the breast, eleven times; but the dints pierced not his "Davidian" shirt of antique chain work. They say, that the stroke of a gun-shot leaves upon the body fenced by such harness, only a grievous bruise.

A brother of Hayzàn, Terkey, was fallen; and their sheykhly sister. She was stripped, and thrust through with a spear!—because Kahtân had stripped and slain a Meteyry sheykh's daughter. The old Kahtân sheykh—father of these evil-starred

brethren, hardly escaped upon a thelûl. Hayzân, mortally wounded, was stayed up in the saddle, in the flight, till evening; and when they came to the next *golbân* (south of Dókhany,) the young sheykh gave up the ghost: and his companions cast his warm body into one of those well-pits.

In the Kahtân camp was found a poor foreigner,—a young Móghreby derwish! who committed himself to the charity of the townspeople. In the last pilgrimage he came to Mecca; and had afterward joined himself to a returning kâfily of Kusmân, hoping to go up from their country to el-Irâk. But as they marched he was lost in that immense wilderness: and some wandering Kahtân found him,—what sweetness to be found, in such extreme case, by the hand of God's providence! Yet the Kahtân, who saved him, not regarding the religious bounty of the desert, made the young Moor their thrall; and constrained him to keep sheep: and as often as they approached any village they bound him, that he should not escape them.—They had so dealt with me, and worse, if (which I once purposed) I had journeyed with some of them.—The returning "Moslemîn" brought the young Moghreby with them to Aneyza, where he remained a guest in the town, until they might send him forward. He had been with Kahtân since the winter, and said with simplicity, "I knew not that life, but they made me a Beduwy, and wellah I am become a Beduwy"—And in truth if one live any time with the Aarab, he will have all his life after a feeling of the desert.

—The fifth evening we saw a nomad horseman on the brow of the Nefûd, who descended to the booths: that was the first of them who returned from the warfare. Zâmil and the town came again on the morrow; and we heard them, riding home under our horizon, more than two hours, with a warlike beating of tambûrs; they arrived, in three troops, under their banners. All the Beduins came not yet: there was a wrangling among them—it is ever so, in the division of the booty. A Beduwy will challenge his own wheresoever he find it; and as Meteyr had been lately "taken" in the north by Kahtân, many a man lighted on his own cattle again, in the hand of a tribesman. The same afternoon we saw sheep driven in: they were few, and the most of them had been their own. Those who now returned from the battle brought heavy tidings,—six men were fallen of the menzils nigh us! that were thirty households. As they heard it, the house-wives of the dead ran forth wailing, and overthrew their widowed booths. The Beduins removed when the morrow lightened, and returned to the khála.—This was

the calamity of Kahtân! and there was peace between Boreyda and Aneyza.

Now in Aneyza the jemamîl made ready their gear; for the samn kâfily was soon to set out for Mecca. The *zemmel*, bearing camels, were fetched in from the nomads; and we saw them daily roaming at pasture in the Nefûd about us. A caravan departed in these days with dates and corn for Medina.

Zâmil and Kenneyny rode out one day to the Wady together, where Zâmil has a possession; and they proposed to return by Rasheyd's plantation, to visit Khalîl. But in the hot noon they napped under the palms: Abdullah woke quaking with ague! and they rode the next way home.

One evening there came a company of young patricians from Aneyza; to see some sheep of theirs, which the Beduin herds had brought in, with a disease in the fleece. The gallants stripped off gay kerchiefs and mantles; and standing in the well-troughs, they themselves washed their beasts. When it was night, they lay down on the Nefûd sand to sleep, before the shepherds' tents. Some of them were of the fanatical Bessâms; and with these came a younger son of the good Abdullah. The lad saluted me affectuously from his father; who sent me word, 'that the kâfily would set out for Mecca shortly; and I should ride with Abd-er-Rahmân (his elder son)'; I had languished now six weeks in Rasheyd's plantation.

Ere they departed on the morrow, one of the young fanatical Bessâms said to me:—"Oh that thou wouldst believe in Mohammed! Khalîl, is it true, that ye are daily looking for the coming again of the Messîh, from heaven? and if Aysa bid thee then believe on Mohammed, wilt thou obey him, and be a Moslem? But I am sure that the Lord Aysa will so command thee! I would that he may come quickly; and we shall see it!"—The same day there visited us the two young men of Rasheyd's kindred that had ridden in the ghrazzu: they were very swarty, and plainly of the servile blood. One of them, who had been an Ageyly in Damascus, told me that he lately bought a horse of perfect form and strength in el-Yémen, for five hundred reals; and he hoped to sell him in es-Sham for as much again. Coffee was prepared for any who visited the jeneyny, by the young sons of Rasheyd; and in these days—the last in June—they brought cool clusters of white grapes, which were ripening in the vine.

The great sheykh of Meteyr also visited me: he was sent by Zâmil. Though under the middle age, he began to have the dropsy, and could not suffer a little fatigue: the infirm man

came riding softly upon a carpet, which was bound in his thelûl-saddle. The *istiska* is better known as a horse sickness among them: he knew not what ailed him,—have not all men a good understanding of the diseases and nurture of their cattle rather than of themselves and their children! he received my word with a heavy-heart. The horse sweats much, and is not less than man impatient of thirst: and the beginning of this evil may be, in both, a surfeit of cold water in a chilled skin. When he heard his malady would be long he said, "Yâ Khalîl! wilt thou not go with us? *henna rahîl*, the Aarab journey to-morrow (to their summer dîra, in the north): thou shalt lodge in my booth; and they will serve thee well. We will milk for thee: and when thou hast cured me I will also reward thee."—"Have patience in God!"—"I know that the blessing is from Ullah; but come Khalîl: thou wilt be in surety with us; and I will send thee again to Aneyza, or if it like thee better to Kuweyt or to Bosra."—"I am shortly to set out with the samn caravan."—"Well, that will be—we heard it now in the town—the ninth day from to-day; come with us, and I will send thee ere that day: thereto I plight my faith."—It had been pleasant, in this stagnant heat, to breathe the air of the khâla and be free again, among the Aarab; and regaled with lêban I might recover strength. I sent therefore to ask counsel of the Kenneyny: and my friend wrote again that I could adventure with them. But the time was short, and I durst not trust in the Beduin faith.

I had passed many days of those few years whose sum is our human life, in Arabia; and was now at the midst of the Peninsula. A month!—and I might be come again to European shipping. From hence to the coast may be counted 450 desert miles, a voyage of at least twenty great marches in the uneasy camel-saddle, in the midsummer flame of the sun; which is a suffering even to the homeborn Arabs. Also my bodily languor was such now, that I might not long sit upright; besides I foresaw a final danger, since I must needs leave the Mecca kâfily at a last station before the (forbidden) city. There was come upon me besides a great disquietude: for one day twelve months before, as I entered a booth (in Wady Thirba), in the noon heat, when the Nomads slumber, I had been bitten by their greyhound, in the knee. I washed the wound; which in a few days was healed, but a red button remained; which now (justly at the year's end) broke, and became an ulcer; then many like ulcers rose upon the lower limbs (and one on the wrist of the left hand).—Ah! what horror, to die like a rabid hound in a hostile land.

The friends Kenneyny and Bessàm purchased a thelûl, in the Friday market, for my riding down to Jidda, where the beast, they thought, might fetch as much as they gave; and if no, one of their kinsmen, who was to come up from Jidda in the returning kâfily would ride home upon her.—I received then a letter from the good Bessâm: 'All (he wrote) is ready; but because of the uncivil mind [Wahâby malice] of the people he would not now be able to send me in his son's company! I must excuse it. But they had provided that I should ride in the company of Sleymàn el-Kenneyny, to whom I might look for that which was needful [water, cooking, and the noon shelter] by the way.'—He ended in requesting me to send back a little quinine: and above his seal was written—"God's blessing be with all the faithful Moslemîn."

I sent to Zâmil asking that it might be permitted me to come one day to town, to purchase somewhat for the journey, and bid my friends farewell: but my small request could not be vouchsafed,—so much of the Wahâby misery is in the good people of Aneyza.

The husbandmen of the garden—kind as the poor are kind, when they went into Aneyza on Fridays, purchased necessary things for me: the butcher's family showed me no hospitable service.—Hàmed el-Yehŷa came one of these last evenings, to visit me, riding upon his mare. This first of my returning friends—a little glozing in his words, excused himself, that he had not come sooner to see me. The hakîm being now about to depart, he would have medicines for his mother, who sent me his saddlebag-ful of a sort of ginger cakes (which they prepare for the caravan journeys), and scorched gobbets of fresh meat, that will last good a month. Hàmed was a manly young franklin with fresh looks, the son of his mother—but also the son of his father, of great strength, of an easy affectuous nature, inclined to be gentle and liberal: his beard was not yet begun to spring. The old mare was his own: to be a horseman also belongeth to nobility. He came well clad, as when these townsmen ride abroad; his brave silken kerchief was girded with the head-band and perfumed with attar of rose, from Mecca. The young cavalier led a foal with him, which he told me he found tied in a Kahtân booth: Hàmed brought the colt home; and said, excusing himself, 'that it had otherwise perished!' The colt now ran playing after the dry mare, as if she were his kindly dam. The mare had adopted the strange foal! and wreathing back her neck she gazed for him, and snorted softly with affection.

We supped together; and Hàmed told of their meeting with

the Kahtân. He rode upon his mare, armed with a (Frankish) double gun; but complained to me that one on horseback could not re-load. This was, I answered, their loose riding upon a pad (*maâraḳka*); I bade him use stirrups, and he held it a good counsel.—Such was the dust of the battle, that Hàmed could not number the Kahtân tents, which he supposed might be 300. The Mecca caravans pass by Dókhany; but this year he said we should shun it, because of the fetor of the unburied carcases (of Kahtân). I enquired, if the kâfily marched through all the day's heat!—"Nay, for then the (molten) samn might leak through the butter-skins." He thought we should journey by night, for fear of Kahtân; and that our kâfily would be joined at er-Russ with the butter convoy descending from Boreyda. He sat on another hour with me, in the moonlight: Hàmed would not, he protested, that our friendship were so soon divided,—after my departure we might yet write one to the other. So mounting again, he said, 'he would ride out to the gathering place of the kâfily to bid me God-speed, on the day of our departure':—but I met with him no more.

It is the custom in these countries, that all who are to journey in a kâfily should assemble at a certain place, without the town: where being mustered by the vigil of the day of their departure; when the sun is risen they will set forth.

CHAPTER XII

SET OUT FROM EL-KASÎM, WITH THE BUTTER CARAVAN FOR MECCA

On the morrow, when the sun was setting, there came a messenger for me, from Abdullah el-Kenneyny; with the thelûl upon which I should ride to Jidda. We mounted; and Rasheyd's labourers who had left their day's toil, and the poor slave woman, approached to take my hand; and they blessed me as we rode forth. We held over to the Kenneyny's plantation: where I heard I should pass the morrow. The way was not two miles; but we arrived, after the short twilight, in the dark: there my rafîk forsook me; and I lay down in that lonely palm ground to sleep, by the well side.

At the sun-rising I saw Abdullah el-Kenneyny! who arrived riding upon an ass, before the great heat. A moment later came Abdullah el-Bessâm, on foot: "Ah! Khalîl, said he, taking my hand, we are abashed, for the things thou hast suffered, and that it should have been here! but thou knowest we were overborne by this foolish people." Kenneyny asked for more of that remedy which was good for his mother's eyes; and I distributed to them my medicines. Now came Hâmed es-Sâfy; and these friends sat on with me till the sun was half an hour high, when they rose to return to breakfast, saying they would see me later. In the afternoon came es-Sâfy again; who would perfect his writing of English words.—None of my other friends and acquaintance came to visit the excommunicated Nasrâny.

The good Kenneyny arrived again riding upon the ass, in the cooling of the afternoon, with his son Mohammed. He was feeble to-day, as one who is spent in body and spirit; and I saw him almost trembling, whilst he sat to talk with me: and the child playing and babbling about us, Abdullah bade him be still, for he could not bear it. I entreated him to forget whatsoever inquietude my coming to Aneyza had caused him: he made no answer.

It was now evening; and Sleymàn arrived, upon a thelûl, with his little son. He was riding-by to the caravan menzil, and would speak the last words with his kinsman, who lent him money for this traffic. Abdullah called to him, to set down the child; and take up Khalîl and his bags.—I mounted with Sleymàn; and we rode through a breach of the town wall, which bounded Kenneyny's tillage. Abdullah walked thus far with us: and here we drew bridle to take leave of him: I gave hearty thanks, with the Semitic blessings; and bade this gentle and beneficent son of Temîm a long farewell. He stood sad and silent: the infirm man's mortal spirit was cut off (Cruel stars!) from that Future, wherefore he had travailed—and which we should see! [Three months later Abdullah el-Kenneyny went down in the pilgrimage to Mecca: and returned, by sea, to Bosra. But his strength failed him; and he sought in vain a better air at *Abu Shahr*, on the Persian Coast.—In the summer of the third year after, Sleymàn, a younger son of Abdullah el-Bessàm, wrote to me, from Jidda; "Poor el-Kenneyny died some months ago, to our grief, at Bosra: he was a good man and very popular."]

We went on riding an hour or two in that hollow roadway worn in the Nefûd, by which I had once journeyed in the night-time in the way to Khubbera. It was dark when we came to the caravan menzil; where Sleymàn hailed his drivers, that had arrived before us, with the loads. They brought us to our place in the camp; which, for every fellowship, is where they have alighted and couched their camels. Here was a coffee fire, and I saw Sleymàn's goat-skins of samn (which were twenty-four or one ton nearly) laid by in order: four of them, each of fifteen sah (of el-Kasîm), are a camel's burden, worth thirty reals, for which they looked to receive sixty in Mecca.—Many persons from Aneyza were passing this last night in the camp with their outfaring friends and brethren. This assembling place of the Mecca kâfily is by the outlying palms *'Auhellàn;* where are said to be certain *ancient caves hewn in the sand-rock!* I only then heard of it, and time was not left me to search out the truth in the matter.

— But now I learned, that no one in the caravan was going to Jidda! they were all for Mecca. Abdullah el-Kenneyny had charged Sleymàn; and the good Bessàm had charged his son (*Abd-er-Rahmàn*) for me, that at the station next before Mecca [whether in Wady Laymûn, or the Seyl] they should seek an *'adamy*, to convey me (without entering the *hadûd* or sacred limit) to Jidda.—The good Kenneyny, who had never

ridden on pilgrimage, could not know the way; and his perspicuous mind did not foresee my final peril, in that passage.

In our butter kâfily were 170 camels,—bearing nearly 30 tons of samn—and seventy men, of whom forty rode on thelûls, —the rest were drivers. We were sorted in small companies; every master with his friends and hired servants. In each fellowship is carried a tent or awning, for a shelter over their heads at the noon stations, and to shadow the samn,—that is molten in the goat-skins (*jerm*, pl. *jerûm*) in the hot hours: the *jerûm* must be thickly smeared within with date syrup. Each skinful, the best part of an hundredweight, is suspended by a loop (made fast at the two ends) from the saddle-tree. Sometimes a jerm bursts in the caravan journeys, and the precious humour is poured out like water upon the dust of the khâla: somewhiles the bearing-camels thrust by acacia trees, and jerms are pricked and ripped by the thorny boughs. It was well that there rode a botcher in the kâfily; who in the evening station amended the daily accidents to butter-skins and girbies.—All this samn, worth more than £2000 in Mecca, had been taken up, since the spring, in their traffic with the Bedûw: the Aneyza merchants store it for the time in marble troughs.

There is an emir, named by Zâmil, over such a great town caravan: he is one of the princely kin; and receives for every camel a real.—El-Kenneyny had obtained a letter from Zâmil, commending me to the emir; and charging him to provide for my safety, when I should leave the kâfily "at the Aŷn".—We sat on chatting about the coffee fire, till we were weary; and then lay down to sleep there, on the Nefûd sand.

Rising with the dawn, there was yet time to drink coffee. The emir and some young Aneyza tradesmen in Mecca, that would return with the kâfily, had remained all night in the town: they would overtake us riding upon their fleet *'omanîas*. [The thelûls of the Gulf province 'Omân or 'Amân' are of great force and stature; but less patient of famine and thirst than some lesser kinds. A good 'omanîa, worth 50 to 70 reals at Aneyza, may hardly be bought in the pilgrim season at Mecca—where they are much esteemed—for 150 reals.] When the sun was up the caravaners loaded, and set forward. We soon after fell into the Wady er-Rummah; in which we journeyed till two hours before noon: and alighted on a shaeb, *es-Shibbehîeh*, to rest out the midday heat (*yugŷilûn*). In that place are some winter granges of Aneyza, of ruinous clay building, with high-walled yards. They are inhabited by well-drivers' families, from the autumn seed time till the early harvest. Here we drew

brackish water, and filled our girbies. The day's sultry heat was great; and I found under the awnings 105° F. Principal persons have canvas tents made Beduin-wise, others have awnings of Bagdad carpets. I saw but one or two round tents—bargains from the coast, and a few ragged tilts of hair-cloth [that I heard were of the Kahtân booty!] in poorer fellowships.—Sleymân el-Kenneyny's six loads of samn were partly Abdullah's: he was a jemmâl, and the beasts were his own.

It might be three o'clock ere they removed,—and the hot sun was going down from the meridian: the signal is made with a great shout of the Emir's servant, ES-SHÎ-ÎL! In the next instant all awnings are struck, the camels are led-in and couched, the caravaners carry out the heavy butter-skins; and it is a running labour, with heaving above their strength, to load on their beasts, before the kâfily is moving: for the thelûl riders are presently setting forth; and who is unready will be left in the hindward. The emir's servant stands like a shepherd before the kâfily—spreading his arms to withhold the foremost! till the rest shall be come up: or, running round, he cries out on the disobedient. Now they march; and—for the fear of the desert—the companies journey nigh together. Our path southward was in the Wady Rummah, which is a wide plain of firmer sand in the Nefûd. The Abân mountains are in sight to the westward, covered with haze. [The Abânât may be seen, lifted up in the morning twilight, from the dunes about Aneyza.] At sun-setting we alighted by other outlying granges—that are of er-Russ, *el-Hajnowwy*, without the Wady: we were there nearly abreast of Khubbera.

Their tents are not pitched at night; but in each company the awning is now a sitting carpet under the stars; and it will be later for the master to lie on. One in every fellowship who is cook goes out to gather sticks for fuel; another leads away the beasts to browse, for the short half-hour which rests till it is dark night. With Sleymân went three drivers: the first of them, a poor townsman of Aneyza, played the cook in our company; another was a Beduwy.—After an hour, the supper dish (of seethed wheaten stuff) is set before us. Having eaten, we sip coffee: they sit somewhile to chat and drink tobacco; and then wrapt in our cloaks we lie down on the sand, to sleep out the short hours which remain till toward sunrising.

An hour before the dawn we heard shouted, 'THE REMOVE!' The people rise in haste; the smouldering watch-fires are blown to a flame, and more sticks are cast on to give us light: there is a harsh hubbub of men labouring; and the ruckling and braying of a multitude of camels. Yet a minute or two,

and all is up: riders are mounted; and they which remain afoot look busily about them on the dim earth, that nothing be left.—They drive forth; and a new day's march begins; to last through the long heat till evening. After three hours journeying, in the desert plain, we passed before er-Russ;—whose villagers, two generations ago, spared not to fell their palm stems for a bulwark, and manfully resisted all the assaults of Ibrahîm Pasha's army. The Emir sent a thelûl rider to the place for tidings: who returned with word, that the samn caravaners of er-Russ were gone down with the Boreyda kâfily, which had passed-by them two days ago. Er-Russ (which they say is greater than Khubbera) appears as three oases lying north and south, not far asunder. In the first, *er-Ruéytha*, is the town; in the second, *er-Rafŷa*, a village and high watch-tower showing above the palms; the third and least is called *Shinàny*. Er-Russ is the last settlement southward and gate of el-Kasîm proper.—We are here at the border of the Nefûd; and bye and bye the plain is harsh gravel under our feet: we re-enter that granitic and basaltic middle region of Arabia, *which lasts from the mountains of Shammar to Mecca*. The corn grounds of er-Russ are in the Wâdy er-Rummah; their palms are above.

I saw the Abànát—now half a day distant westward, to be a low jebel coast, such as Ajja, trending south. There are two mountains one behind other; and the bed of the Wâdy (there of no great width) lies betwixt them. The northern is named *el-Eswad*, and oftener *el-Esmar*, the brown and swart coloured; and the southerly, which is higher, *el-Ahmar*, the red mountain: this is perhaps granite; and that basaltic.

We came at noon to *Umm Tŷeh*, other outlying granges of er-Russ, and inhabited; where some of us, riding-in to water, found a plot of growing tobacco! The men of Aneyza returned laughing, to tell of this adventure in the caravan menzil: for it was high noon, and the kâfily halted yonder.—From this *mogŷil* we rose early; and journeyed forth through a plain wilderness full of basaltic and grey-red granite bergs [such as we have seen in the Harb and Shammar dîras westward]. Finally when the sun was descending, with ruddy yellow light behind the Abàn mountains, we halted to encamp.

Zâmil's letter, commending me to *Ibrahîm*, the young caravan emir, was brought to me by a client of the Bessam to-day. Ibrahîm—he succeeded his father, who till lately had been emir of the town caravans—a sister's son of Zâmil, was a manly young sheykh of twenty years, of a gallant countenance; and

like Zâmil in his youth, though not of like parts: a smiling dissembler, confident and self-minded; and the Wahâby rust was in his soul. Such are the most young franklins in the free oases, always masking as it were in holiday apparel: but upon any turn of fortune, you find them haply to be sordid and iniquitous Arabs. Ibrahîm receiving Zâmil's letter from my hand, put it hastily into his bosom unopened; for he would read what his uncle wrote to him concerning the Nasrâny, bye and bye in a corner! He showed me daily pleasant looks; and sometimes as we journeyed, seeing me drooping in the saddle, he would ride to me, and put his new-kindled galliûn in my hand: and some days, he bade me come to sup with him, in the evening menzil. The young tradesmen that returned to Mecca, where they had shops, and a few of the master-caravaners mounted on thelûls, rode with Ibrahîm, in advance of the marching kâfily: now and then they alighted to kindle a fire of sticks, and make coffee. I rode, with less fatigue, among our burden camels—Ibrahîm told me, laughing, that he first heard of me in Kuweyt (where he then arrived with a caravan): —'That there was come a Nasrâny to Hâyil, *tûlahu thelàthy armâh*, three spears' length (they said) of stature! for certain days the stranger had not spoken! after that he found a mine for Ibn Rashîd, and then another!'—We lodged this night under the berg *el-Kîr*, little short of the peak *Jebel Kezâz*,—Dókhany being an hour distant, at our right hand; where are shallow water pits, and some ground-work of old building.

We journeyed on the morrow with the same high country about us, beset with bergs of basaltic traps and granite. [The steppe rises continually from el-Kasîm to et-Tâyif.] We came early to the brackish pits *er-Rukka;* and drew and replenished our girbies: this thick well-water was full of old wafted droppings of the nomads' cattle; but who will not drink in the desert, the water of the desert, must perish. Here is a four-square clay kella, with high walls and corner towers, built by those of er-Russ, for shelter when they come hither to dig gun-salt,—wherewith the soil is always infected about old water stations. We drank and rested out an hour, but with little refreshment: for the simûm—the hot land wind—was blowing, as the breath of an oven; which is so light and emptied of oxygen that it cannot fill the chest or freshen the blood; and there comes upon man and cattle a faintness of heart.—I felt some relief in breathing through a wetted sponge.

Remounting we left *Jebel Ummry* at the right hand, a mountain landmark of basalt which is long in sight.—I wondered seeing before us three men in the khàla! they were wood-cutters

from *Therrîeh*, a desert village few hours distant to the westward; and thereby the Aneyza caravans pass some years. Not many miles north of Therrîeh is another village, Miskeh: these are poor corn settlements, without palms,—Miskeh is the greater, where are hardly fifty houses. West of Therrîeh is a hamlet, *Thorèyih*, in the mountain, *Shâba*. The people of these villages are of mixed kindred from el-Kasîm, and of the nomads, and of negro blood: others say they are old colonies of Heteym. An 'Ateyby sheykh, *Múthkir*, who rode rafîk in our caravan [his tribesmen are the Aarab of this vast wilderness], said, "those villagers are descended from Múthur." The nomads about them are sometimes Meteyr, sometimes Harb (intruded from the westward), sometimes 'Ateybân; but formerly those migrated Annezy were their neighbours that are now in the Syrian desert. —Far to the eastward are other three desert villages, *es-Shaara*, *Doàdamy* and *Goayîeh*, which lie in the Haj way from Shuggera: the inhabitants are *Beny Zeyd;* and, it is said, 'their jid was a Solubby!'—Passing always through the same plain wilderness encumbered with plutonic bergs and mountains, we alighted at evening under the peak *Ferjeyn;* where also I saw some old ground-courses, of great stones.

On the morrow we journeyed through the same high steppe, full of sharp rocks, bergs and jebâl, of trap and granite. At noon we felt no more the fiery heat of yesterday; and I read in the aneroid that we were come to an altitude of nearly five thousand feet! where the bright summer air was light and refreshing. Now on our left hand are the mountains *Minnîeh*, at our right a considerable mountain of granite, *Tokhfa*. Our *mogîyil* was by the watering *el-Ghrôl*, in an hollow ground amidst trap mountains: that soil is green with growth of harsh desert bushes; and here are two-fathom *golbân* of the ancients, well steyned. The water, which is sweet and light, is the only good and wholesome to drink in all this way, of fifteen journeys, between el-Kasîm and the Mecca country.—A day eastward from hence is a mountain, *Gabbily;* whose rocks are said to be hewn in strange manner.

This high wilderness is the best wild pasture land that I have seen in Arabia: the bushes are few, but it is a 'white country' overgrown with the desert grass, *nussy*.—What may be the cause that this Arabian desolation should smile more than other desolations of like soil, not far off? I enquired of the Ateyba men who rode in the kâfily with Múthkir; and they answered, *that this wilderness is sprinkled in the season by yearly showers*.—Is it not therefore because the land lies in the border of the

monsoon or tropical rains? which fall heavily in the early autumn, and commonly last five or six weeks at et-Tâyif. Everywhere we see some growth of acacias, signs doubtless of ground-water not far under: and yet in so vast a land-breadth (of three hundred miles) there is no settlement! [This may be because the water is seldom or never sweet.] Of late years the land, lying so open to the inroads of Ibn Rashîd, has been partly abandoned by the Aarab; and the forsaken water-pits are choked, for lack of cleansing.—After the watering, we journeyed till evening: and alighted in a place called *es-She'ab*, near the basalt mountain and water *Kabshân*. The land-height is all one since yesterday.

The fifth morning we journeyed in the same high country, full of bergs, mostly granitic; and often of strange forms, as the granite rock is spread sheet-wise and even dome-wise and scale-wise: a basalt berg with a strange vein in it called 'the wolf's path' is a landmark by the way. Ere noon we crossed traces of a great ghrazzu; which was that late foray, they said, of Ibn Rashîd against 'Ateyba.—Ere noon there was an alarm! and the kâfily halted: some thought they had seen Aarab. All looked to their arms; many fired-off their long guns to load afresh; the weary drivers on foot, braving with their spears, began to leap and dance: the companies drew together; and the caravan advanced in better order. Sleymân, who among the first had plucked off his gun-case, rode now with lighted matchlock in his lap, cursing and grinding the teeth with malevolence. The like did the most of them; for this is the caravan fanaticism, to cry to heaven for the perdition of their natural enemies!—the human wolves of the desert. Ibrahîm sent out scouts to descry the hovering foes: who bye and bye returned with word that they found them to be but desert trees! Then we heard it shouted, by the Emir's servant, 'To advance freely!' At our noon menzil we were still at the height of 4550 feet.—We rode in the afternoon through the like plain desert, full of standing hay, but most desolate: the basalt rocks now exceed the granites. And already two or three desert plants appeared, which were new to my eyes,—the modest blossoms of another climate: we saw no signs of human occupation. When the sun was setting they alighted in a place called *Umm Meshe'aib;* the altitude is 4500 feet. We passed to-day the highest ground of the great middle desert.—In the beginning of the twilight a meteor shone brightly about us for a moment, with a beautiful blue light; and then drooping in the sky broke into many lesser stars.

I found Múthkir. in all the menzils under Ibrahîm's awning:

for he alighted with the emir. The Beduin sheykh rode with us to safe-guard the caravan in all encounters with his ('Ateyba) tribesmen: and he and his two or three followers were as eyes to us in the khála.—Nevertheless the Kasîm caravaners, continually passing the main deserts from their youth, are themselves expert in land-craft. There was one among us, Sâlih (the only Arabian that I have seen cumbered with a wen in the throat), who had passed this way to and from Mecca, he thought, almost an hundred times,—that were more than four years, or fifty thousand miles of desert journeys: and he had ridden and gone not less in the north between his Kasîm town and the Gulf and river provinces. Sâlih could tell the name of every considerable rock which is seen by the long wayside. They know their paths, but not the vast wilderness beyond the landmarks.

How pleasant is the easy humour of all Beduins! in comparison with the harsher temper of townsfolk: I was bye and bye friends with Múthkir. When we spoke of the traces of Ibn Rashîd's foray, he said, "Thou hast been at Hâyil, and art a mudowwy: eigh! Khalîl, could'st thou not in some wise quit us from Ibn Rashîd—*el-Hâchim!* and we would billah reward thee: it is he who afflicts 'Ateyba." He said further, "In the [north] parts from whence we be come there are none our friends, but only Aneyza": and when I enquired, Were his Aarab good folk? he answered "Eigh!—such are they, as the people of Aneyza." Then he asked, 'If he visited me in my béled, what things would I give him?—a mare and a maiden to wife?'—"And what wilt thou give me, Múthkir, when I alight at thy beyt?" At this word the Beduin was troubled, because his black booth of ragged hair-cloth was not very far off; so he answered, he would give me a bint, and she should be a fair one, to wife.—"But I have given thee a mare, Múthkir."—"Well, Khalîl, I will give thee a camel. We go to Mekky, and thou to Jidda; and then whither wilt thou go?"—"To India, it may please Ullah."—Ibrahîm said, 'He had a mind to visit India with me; would I wait for him at Jidda? till his coming down again in the Haj—after four months!'

We removed an hour before dawn; and the light showed a landscape more open before us, with many acacia trees. Of all the wells hitherto there are none so deep as four fathoms: this land, said Múthkir, is full of *golbân* and waterpits of the Aarab. When it rains, he told me, the seyls die shortly in the soil; but if in any year it rain a flood, the whole steppe seyls down (westward) to the Wady er-Rummah. The country is full of cattle-

paths,—it may be partly made by the wild goats and gazelles. Leaving on our right hand the cragged *J. She'aba*, wherein "are many bedûn," we passed by a tent-like granite landmark, *Wareysîeh;* and came to lodge at noon between black basaltic mountains, full of peaks and of seyl strands;—on this side was *Thul'aan en-Nîr*, and on that *She'ar*.

At each midday halt, the town camels are loosed out to pasture. The weary brutes roam in the desert, but hardly take anything into their parched mouths: they crop only a few mouthfuls by the way in the early morning, whilst the night coolness is yet upon the ground. The great brutes, that go fainting under their loads, sweat greatly, and for thirst continue nearly without eating till seventeen days be ended; when they are discharged at Mecca. But these beasts from Nejd suffer anew in the stagnant air of the Tehâma; where they have but few days to rest: so they endure, almost without refreshment; till they arrive again very feeble at Aneyza. Our hardened drivers [all Arabs will—somewhat faint-heartedly—bemoan the aching life of this world!] told me with groans, that their travail in the journey was very sore; one of them rode in the morning and two walked; in the afternoon one walked and two rode. The march of the Kasîm caravaners is not like the slowpaced procession of the Syrian Haj; for they drive strenuously in the summer heat, from water to water. The great desert waterings are far asunder; and they must arrive ere the fourth day, or the beasts would faint.

The caravaners, after three days, were all beside their short Semitic patience; they cry out upon their beasts with the passionate voices of men in despair. The drivers beat forward the lingering cattle, and go on goading them with the heel of their spears, execrating, lamenting and yelling with words of evil augury, *Yâ mâl et-teyr—hut!* eigh! thou carrion for crows, *Yâ mâl eth-thubbah*, eigh! butcher's meat: if any stay an instant, to crop a stalk, they cry, *Yâ mâl ej-jû'a*, O thou hunger's own! *Yelaan Ullah abu hâ 'l ras*, or *hâ 'l kalb* or *hâ 'l hulk*, May the Lord confound the father of thy head, of thy heart, of thy long halse.—Drivers of camels must have their eyes continually upon the loaded beasts: for a camel coming to any sandy place is likely to fall on his knees to wallow there, and ease his itching skin;—and then all must go to wreck! They discern not their food by sight alone, but in smelling; and a camel will halt at any white stone or bleached *jella*, as if it were some blanched bone,—which if they may find at anytime they take it up in their mouth, and champ somewhile with a melancholy air; and that is "for the saltiness", say the Arabs. The caravaners in

the march are each day of more waspish humour and fewer words; there is naught said now but with great *by-gods:* and the drivers, whose mouths are bitter with thirst, will hardly answer each other with other than crabbed and vaunting speech; as 'I am the son of my father! I the brother of my little sister!' 'Am I the slave of thy father (that I should serve or obey thee)?' And an angry soul will cry out on his neighbour, *Ullah la yubârak fik, la yujîb 'lak el-kheyr,* 'The Lord bless thee not, and send thee no good.'

The heat in our mid-day halt was 102° F. under the awnings, and rising early we made haste to come to the watering; where we arrived two hours before the sunsetting. This is *'Afîf,* an ancient well of ten fathoms to the water, and steyned with dry building of the wild basalt blocks.—Sleymân, and the other master caravaners, had ridden out before the approaching kâfily, with their tackle; each one contending to arrive before other at the well's mouth, and occupy places for the watering. When we rode-in they stood there already by their gear; which is a thick stake pight in the ground, and made fast with stones: the head is a fork, and in that they mount their draw-reel, *maḥal,* —as the nomads use at any deep golbân, where they could not else draw water. The cord is drawn by two men running out backward; a third standing at the well-brink receives the full bucket, as it comes up; and runs to empty it into the camel trough,—a leather or carpet-piece spread upon a hollow, which they have scraped with stick or stone and their hands in the hard gravel soil. When so many camels must be watered at a single *jelîb,* there is a great ado of men drawing with all their might and chanting in cadence, like the Beduw. I went to drink at the camel troughs, but they bade me beware; 'I might chance to slip in the mire, and fall over the well brink,' which [as in all desert golbân] is even with the soil. The well-drawers' task is not without peril; and they are weary. At their last coming down, an unhappy man missed his footing,—and fell in! He was hastily taken up—for Arabs in the sight of such mischiefs are of a sudden and generous humanity! and many are wont from their youth to go down in all manner of wells:—His back was broken: and when the caravan departed, the sick man's friends laid him upon a camel: but he died in the march. —To the first at the well succeeded other drawers; and they were not all sped in three hours. This ancient well-mouth is mounded round with earth once cast up in the digging: thus the waterers, who run backward, draw easily; and the stinking sludge returns not to infect the well.

By that well side, I saw the first token of human life in this

vast wilderness,—the fresh ashes of a hunter's fire! whereby lay the greatest pair of gazelle horns that I have seen at any time. The men were Solubba; and some in the kâfily had seen their asses' footprints to-day. It is a marvel even to the Arabs, how these human solitaries can live by their shooting, in the khâla. The Solubby may bear besides his long matchlock only a little water; but their custom is to drink a fill of water or mereesy two hours before dawn: and then setting out, they are not athirst till noon. I now learned to do the like; and that early draught sustained me until we halted at midday, though in the meanwhile my companions had drunk thrice.—They would hardly reach me the bowl, when they poured out for themselves to drink; and then it was with grudges and cursing: if Sleymân were out of hearing, they would even deny the Nasrâny altogether. Sleymân, who was not good, said, "We all suffer by the way, I cannot amend it, and these are Arabs: Abdullah would find no better, were he here with his beard (himself). See you this boy, Khalîl? he is one from the streets of Aneyza: that other (a Beduwy lad, of Annezy in the North) has slain, they say, his own father; and he (the cook) yonder! is a poor follower from the town: wellah, if I chided them, they would forsake me at the next halt!"—It were breath lost to seek to drink water in another fellowship: one day I rode by a townsman who alighted to drink; and ere he put up the bowl I asked him to pour out a little for me also. His wife had been a patient of mine, and haply he thought I might remember his debt for medicines; for hastily tying again the neck of his girby, he affected not to know me. When I called him by name!—he could no longer refuse; but undoing the mouth of the skin, he poured me out a little of the desert water, saying, "Such is the road and the toil, that no man remembers other; but the word is *imshy hâl-ak!* help thyself forward."—A niggard of his girby is called *Bîa'a el-má*, Water-seller, by his angry neighbours. My thelûl was of little stature, wooden and weak: in walking she could not keep pace with the rest; and I had much ado to drive her. The beast, said Sleymân, was hide-bound; he would make scotches in her sides, when they were come down to Mecca.

I found here the night air, at the coolest, 72° F.; the deep well-water being then 79° F. The land-height is 4600 feet: there were flies and gnats about the water.—The cattle were drenched again towards morning: then we were ready to set forward, but no signal was given. The sun rose; and a little after we heard a welcome shout of the emir's servant, *El-yôm nej-î-î-îm!* We shall abide here to-day.

— There are two paths for the kâfilies going down from el-Kasîm to Mecca; the west derb with more and better waterings, —in which the butter caravan of Boreyda and er-Russ were journeying before us—is called *es-Sultâny*, the 'highway'. The middle derb, wherein we marched, is held by convoys that would pass expeditely: it is far between waterings, and there is the less likelihood of strife with Aarab summering upon any of them.—The caravaners durst not adventure to water their camels, in presence of the (fickle) Beduw: in such hap they may require the nomads to remove, who on their part will listen to the bidding of townsfolk with very evil mind. But if the Beduw be strong in number, the townspeople must make a shift to draw in haste with arms in their hands: and drive-on their half-refreshed beasts to the next cattle-pits, which in this wilderness are mostly bitter.—There is a third path, east of us, *derb Wady Sbeya*, with few and small *maweyrids;* which is trodden by flying companies of thelûl riders. Last year the good Abdullah el-Bessâm, returning home by that way from Jidda, found the well-pit choked, when he came to one of those disused waterings, *Jelîb ibn Haddîf;* and he with his fellowship laboured a day to clear it. The several derbs lie mostwhat so nigh together, that we might view their landmarks upon both sides.

'Afîf, where we rested, is an hollow ground like el-Ghrôl, encompassed by low basaltic mountains. I saw the rude basalt stones of this well's mouth in the desert encrusted white, and deeply scored by the nomads' soft ropes! Hereabout grows great plenty of that tall joint-grass (*thurrm*), which we have seen upon the Syrian Haj road. The fasting camels were driven out to pasture; and the 'Ateyba Beduins, companions of Múthkir, went up into the *mergab*—which was the next height of basalt—to keep watch. Great was the day's heat upon the kerchiefed heads of them who herded the camels; for the sun which may be borne in journeying, that is whilst we are passing through the air, is intolerable even to Nomads who stand still: our Beduin hind sighed to me, "Oh! this sun!" which boiled his shallow brains. Towards evening a sign being made from the mergab! the caravan camels were hastily driven in. The scouts had descried *zôl*, as they supposed, of some Aarab: but not long after they could distinguish them to be four Solubbies, riding on asses.

We set forward from 'Afîf before the new day. When the sun came up we had left the low mountain train of *Aṭula* on our left hand; and the wilderness in advance appeared more open: it is overgrown with hay; and yet, Múthkir tells me, they

have better pastures! The mountains are now few: instead of bergs and peaks, we see but rocks.—I was riding in the van; and a great white gazelle-buck stood up in his lair before us: The *thobby*, which was thick grown as a great he-goat, after a few steps stood still, to gaze on this unwonted procession of men and camels; then he ran slowly from us. The well-mounted young gallants did off their gun-leathers; and pricked after the quarry on their crop-eared thelûls, which run jetting the long necks like birds:—to return when they were weary, from a vain pursuit! Desert hares started everywhere as we passed, and ran to cover under the next bushes,—the pretty tips yet betraying them of their most long ears.

For two days southward the desert land is called *es-Shiffa*, which is counted three days wide; others say 'Es-Shiffa lies between er-Russ and 'Afîf; and all beyond is *el-Ḥázzam*, for two and a half journeys:' Múthkir holds that the Házzam and the Shiffa are one. In all this vast land-breadth I had not seen the furrow of a seyl!—Our mountain marks are now *Mérdumma*, on the left; and at our right hand three conical bergs together, *Methàlitha*. *Jebel es-Sh'eyb*, which appears beyond, lies upon the *derb es-Sultâny:* there is good water [this is *Gadyta* of the old itineraries,—*v. Die alte Geogr. Arabiens;* wherein we find mentioned also *Dathyna*, that is the water-pits *Dafîna;* and *Ḳoba*, which is *Goba*, a good watering]: *J. Meshaf* stands before us. Our *mogîyil* was between the mountains *'Ajjilla* and *eth-Th'al;* the site is called *Shebrûm*, a bottom ground with acacia trees, and where grows great plenty of a low prickly herb, with purple blossoms, of the same name. In this neighbourhood are cattle-pits of the Aarab, *Sh'brâmy*.

Here at the midst of the Sheffa is an head, says Múthkir (though it be little apparent), of *Wady Jerrîr*. This is the main affluent from the east country of the Wady er-Rummah; that in some of their ancient poems is feigned to say; 'My side valleys give me to sip; there is but Wady Jerrîr which allays my thirst',—words that seem to witness of the (here) tropical rains! In the course of this valley, which is north-westward, are many water-holes of the Beduw. Some interpret *Rummah* 'old fretted rope' [which might be said of its much winding].—We journeyed again towards evening: the landscape is become an open plain about us; and the last mountain northward is vanished from our horizon.—Where we lodged at the sunset I found the land height to be 4100 feet.

We removed not before dawn: at sunrise I observed the same altitude, and again at mid-day; when the air under the awnings was 107° F. This open district is called *ed-D'aika*,

which they interpret 'plain without bergs of mixed earth and good pasture.' Eastward we saw a far-off jebel; and the head of a solitary mountain, *Khâl*, before us. Later we passed between the *Seffua* and *'Aridân* mountains and *Thennŷib*, which is a landmark and watering-place upon the derb es-Sultâny.—Near the sunsetting we rode over a wide ground crusted with salt; and the caravan alighted beyond.

Arriving where he would encamp, the emir draws bridle and, smiting her neck, hisses to his dromedary to kneel; and the great infirm creature, with groans and bowing the knees, will make some turns like a hound ere her couching down.—Strange is the centaur-like gaunt figure of the Arab dromedary rider regarded from the backward; for under the mantled man appears—as they were his demesurate pair of straddling (camel) legs. The master caravaners ride-in after the emir to take their menzils,—having a care that the lodgings shall be disposed in circuit: then the burden camels are driven up to their places and unloaded. The unruly camel yields to kneel, being caught by the beard: if a couched camel resist, rolling and braying, lay hold on the cartilage of his nose, and he will be all tame. We may think there is peril of his teeth, Arabs know there is none; for the great brute is of mild nature, though he show no affection to mankind. Beduins gather sappy plants and thrust them into their camels' jaws,—which I have done also a thousand times; and never heard that anyone was bitten. [I have once—in Sinai—seen a muzzled camel.] Though they snap at each other in the march it is but a feint: a grown camel has not the upper front teeth.

Our morrow's course—the tenth from Aneyza—was toward the flat-topped and black (basaltic) conical Jebel Khâl; and a swelling three-headed (granitic) mountain *Thúlm*.—The Nejd pilgrims cry out joyfully in their journey, when they see these jebâl, 'that, thanks be to God, they are now at the midway!' In the midst is the *maweyrid Shurrma*, where we alighted three hours before mid-day: here are cattle pits, but of so bitter water, that the Kusmân could not drink. "We shall come, they said, to another watering to-morrow." There was little left in their girbies. I chose to drink here, enforcing myself to swallow the noisome bever, rather than strive with Sleymân's drivers: the taste was like alum. But the cooks filled up some flagging skins of 'Afîf water; and thus mingled it might serve they thought, to boil the suppers. The three shallow pits [one is choked], with water at a fathom, are dry-steyned. In the midst of our watering, the wells were drawn dry; and the

rest of the thirsting camels were driven up an hour later to drink, when the water was risen in them again. The land-height is the same as in our yesterday's march.

Journeying from Shurrma, we began to cross salty bottoms; and were approaching that great vulcanic country, the *Harrat el-Kisshub*. We pass wide-lying miry grounds, encrusted with subbakha; and white as it were with hoarfrost: at other times we rode over black plutonic gravel; and I thought I saw clear pebbles shining amongst the stones. In this desert landscape, of one height and aspect, are many *sammar* (acacia) trees: but the most were sere, and I saw none grown to timber.—A coast loomed behind Khâl: "Look! Khalîl, said my companions, yonder is the Harrat el-Kisshub!" a haze dimmed the Harra mountains, which I soon perceived to be crater-hills, *hilliân*. In this march I rode by certain round shallow pits, a foot deep, but wide as the beginning of water-holes; and lying in pairs together. I hailed one of the kâfily as he trotted by; who responded, when I showed him the place, "Here they have taken out gold!" I asked Múthkir of it in the evening: "Ay Khalîl, he answered, we find many *rasûm*, 'traces,' in our dîra, —they are of the *auellîn*."

On the morrow we removed very early to come this day to water. When the light began to spring, I saw that our course lay even with the Harra border, some miles distant. The lower parts were shrouded in the morning haze, where above I saw the tops of crater hills. The derb es-Sultâny lies for a day and a half over this lava field. We coast it; which is better for the camels' soles, that are worn to the quick in a long voyage. [Múthkir tells me, the lavas of the *Harrat Terr'a*, which joins to the Kisshub, are so sharp that only asses may pass them: and therein are villages and palms of 'Ateyba Aarab.] A foot-sore beast must be discharged; and his load parted among them will break the backs of the other camels. Some Nejd caravaners are so much in dread of this accident, that in the halts they cure their camels' worn feet with urine.—Might not the camels be shod with leather? there is a stave in the moallakát [Lebeid, 23] which seems to show that such shoes were used by the (more ingenious) ancient Arabians.

Betwixt us and the lava country is the hard blackish crusted mire of yesterday; a flat without herb or stone, without foot-print, and white with *subbakha:* tongues of this salty land stretch back eastward beyond our path. A little before noon we first saw footprints of nomad cattle, from the Harra-ward;—where-under is a good watering, in face of us. In the mid-day halt our thirst was great: the people had nothing to drink, save of that

sour and black water from Shurrma; and we could not come to the wells, till nightfall, or early on the morrow. I found the heat of the air under the awnings 107° F.; and the simûm was blowing. In the caravan fellowships they eat dates in the mogŷil, and what little burghrol or temmn may be left over from their suppers. Masters and drivers sit at meat together; but today none could eat for thirst. I went to the awnings of Ibrahîm and Bessâm—each of them carried as many as ten girbies—to seek a fenjeyn of coffee or of water. The young men granted these sips of water and no more; for such are Arabians on the journey: I saw they had yet many full waterskins!

That nooning was short, because of the people's thirst,—and the water yet distant. As we rode forth I turned and saw my companions drinking covertly! besides they had drunk their fills in my absence, after protesting to me that there was not any; and I had thirsted all day. I thought, might I drink this once, I could suffer till the morning. I called to the fellows to pour me out a little; 'we were rafîks, and this was the will of Abdullah el-Kenneyny': but they denied me with horrible cursing; and Sleymân made merchant's ears. I alighted, for 'need hath no peer', and returned to take it whether they would or no. The Beduwy, wagging his club and beginning to dance, would maintain their unworthy purpose: but Sleymân (who feared strife) bade them then pour out for Khalîl.—It was sweet water from 'Afîf, which they had kept back and hidden this second day from the Nasrâny: they had yet to drink of it twice in the afternoon march.—Sleymân was under the middle age, of little stature, of a sickly nature, with some sparkles of cheerful malice, and disposed to fanaticism. I had been banished from Aneyza, and among these townsmen were many of the Wahâby sort; but the most saluted me in the long marches with a friendly word, "How fares Khalîl, art thou over weary? well! we shall be soon at our journey's end." Once only I had heard an injurious word; that was in the evening rest at 'Afîf, when crossing in the dark towards Ibrahîm and Múthkir I lighted on some strange fellowship, and stumbled at the butter skins. "Whither O kafir," cried their hostile voices; but others called to them 'to hold their mouths!—and pass by, mind them not Khalîl.'

Sleymân told me he had sometime to do with the English shippers, on the Gulf: "they were good people, and better than the Turks. Trust thy goods, quoth he, to the Engleys; for they will save thee harmless, if anything should be damaged or lost. But as for Turkish shipping, you must give to the labourers, and again ere they will receive your goods aboard; besides the officer

looks for his fee, and the seamen will embezzle somewhat on the ship's voyage: but with the English you shall find right dealing and good order. And yet by Ullah, if any Engleys take service with the Osmully, they become bribe-catchers, and are worse than the Turks!"—The brazen sun, in the afternoon march, was covered with clouds: and when we had ridden in these heavenly shadows three hours, leaving the mountains *el-Kamîm* and *Hakràn* behind our backs, I saw some stir in the head of our kâfily; and thelûl-riders parted at a gallop! They hastened forward to seek some cattle-pits, lying not far beside the way. When they came to the place, every man leapt down in a water-hole, to fill his girby; where they stood up to their middles in the slimy water: each thirsty soul immediately swallowed his bowlful; and only then they stayed to consider that the water was mawkish!

This is *Hazzeym es-Seyd*, a grove of acacia trees,—very beautiful in the empty khála! and here are many cattle-pits of a fathom and a half, to the water; which rises of the rain.—Now we looked back, and saw the kâfily heading hither! the thirsty drivers had forsaken their path. Ibrahîm, when the camels were driven in, gave the word to encamp. That water was welcome more than wholesome;—the most were troubled with diarrhœa in the night. I felt no harm;—nor yesterday, after drinking the Shurrma water: which made me remember with thankful mind, that in these years spent in countries, where in a manner all suffer, I had never sickened.

In the night-time Ibrahîm sent some thelûl-riders to spy out that water before us, where we had hoped to arrive yesterday; and bring word if any Aarab were lodged upon it.—The sun rose and we yet rested in this pleasant site. And some went out with their long matchlocks amongst the thorny green trees, to shoot at doves [which haunt the *maweyrids*, but are seldom seen flying in the khála]: but by the counsel of Múthkir, Ibrahîm sent bye and bye to forbid any more firing of guns; for the sound might draw enemies upon us.—When the sun was half an hour high, we saw our scouts returning; who rode in with tidings, that they had seen only few Beduw at the water, which were 'Ateybàn; and had spoken with one they found in the desert, who invited them to come and drink milk. We remained still in our places; and the awnings were set up.—A nâga fâtir was slaughtered; and distributed among the fellowships, that had purchased the portions of meat. Three or four such slaughter-beasts were driven down in the kâfily: and in this sort the weary caravaners taste flesh meat, every few days,

The caravan removed at noon: the salt flats reaching back to the vulcanic coast, lay always before us; and to the left the desert horizon. We passed on between the low *J. Hakràn* and the skirts of the Harra. At sunset the caravan entered a cragged bay in an outflow of the Harra: that lava rock is heavy and basaltic. Here is a watering place of many wells,—*el-Moy*, or *el-Moy She'ab*, or *Ameah Hakràn*, a principal *maurid* of the Aarab.

The Beduins were departed: yet we alighted in the twilight somewhat short of the place; for 'the country in these months is full of thieves'. But every fellowship sent one to the wells with a girby, to fetch them to drink. The caravaners now encamped in a smaller circuit, for the fear of the desert: the coffee and cooking fires were kindled; it was presently dark night, and watches were set. In each company one wakes for the rest; and they make three watches till dawn. If any pass by the dim fire-lights, or one is seen approaching, a dozen cruel throats cry out together, *Min hâtha*, 'Who is there, who?' And all the fellowships within hearing shout hideously again, *Ethbah-hu!* kill-kill him! So the beginning of the night is full of their calling and cursing; since some will cross hither and thither, to visit their friends. When I went through the camp to seek Ibrahîm and Mûthkir, and the son of Bessâm; huge were the outcries, *Ethbah-hu!—Min hu hâtha?* the answer is *Ana sahib*, It is I, a friend; or *Tâyib, mâ fî shey*, It is well, there is nothing.—Sleymân tells me, that in their yearly pilgrimage caravan, in which is carried much merchandise and silver, they keep these night watches in all the long way of the desert.

At break of day the Kusmân, with arms in their hands! drove the camels to water: and their labour was soon sped, for the wells were many. The kâfily departed two hours after the sunrise, the thirteenth from Aneyza. We had not met with mankind since el-Kasîm! but now a few Beduins appeared driving their cattle to water. The same steppe is about us: many heads of quartz, like glistering white heaps, are seen in this soil. We passed by a *dar*, or old worn camping-ground of the Aarab; and cattle-pits of bitter water. The high coast of the Harrat el-Kisshub trends continually with our march; I could see in it green acacias, and drift-sand banked up high from the desert: the crater-hills appeared dimly through the sunny haze. [These great lavas have overflowed plutonic rocks: —those of Kheybar and the 'Aueyrid a soil of sandstones.] The salt-flats yet lie between our caravan path and the Harra.—Such is the squalid landscape which we see in going down from

Nejd to Mecca! The height of all this wilderness is 4200 feet nearly.

We halted at high noon, sun-beaten and in haste to rear-up the awnings. A Beduwy came riding to us from the wilderness upon his thelûl. The man, who was a friendly 'Ateyby, brought word that the kâfily of Boreyda was at the water *Marràn*, under the Harra yonder.—The simûm rose, in our afternoon march, and blustered from the westward. At the sun's going down we alighted for the night: but some in the caravan, hearing that cattle-pits were not far off, rode out to fill their girbies: they returned empty, for the water was bitter and tasted, they told us, of sulphur.

On the morrow, we saw everywhere traces of the Nomads. The height of the desert soil is that which I have found daily for a hundred miles behind us. Our path lies through a belt of country, *er-Rukkaba*, which the Arabs say 'is the highest in all the way, where there always meets them a cold air,'—when they come up from the (tropical) Tehâma. Notwithstanding their opinion I found the altitude at noon and before sunset no more than 4300 feet. The heat was lighter, and we look here upon a new and greener aspect of the desert: this high plain reaches south-eastward to et-Tâyif. Each day, when the sun as we journeyed was most hot over our heads, I nodded in the saddle and swooned for an hour or two: but looking up this noonday methought I saw by the sun that we were returning backward! I thought, in those moments, it was a sun-stroke; or that the fatigues of Arabian travel had at length troubled my understanding: bus the bitter sweat on my forehead was presently turned to a dew of comfort, in the cogitation, that we were past the summer tropic; and the northing of the sun must reverse our bearings. I saw in the offing a great mountain bank, eastward, *J. Hatthon*, of the *B'goom* Aarab; and beyond is the village *Túrraba:* under the mountain are, they say, some ancient ruins. West of our path stands the black basaltic jebel, *Néfur et-Tarîk*. The Harra has vanished from our sight: before us lies the water *Mehàditha*.—This night was fresher than other: the altitude being nearly 4600 feet. At dawn I found 73° F. and chill water in the girbies.

The morrow's journey lay yet over the Rukkaba, always an open plain: the height increases in the next hours to nearly five thousand feet. I saw the acacia bushes cropped close, and trodden round in the sand—by the beautiful feet of gazelles! At our mogŷil the heat under the awnings was 102° F.—In the evening march we saw sheep flocks of the Aarab; and naked children

keeping them. The little Beduins—nut-brown skinned under the scourge of the southern sun—were of slender growth. We espied their camels before us: the herdsmen approached to enquire tidings; and a horseman, who sat upon his mare's bare chine, thrust boldly in among us. We saw now their black booths: these Aarab were *Sheyabîn*, of 'Ateyba. The sun was low; and turning a little aside from the nomad menzil we alighted to encamp.—And there presently came over to us some of the nomad women, who asked to buy clothing of the caravaners: but the Kusmàn said it was but to spy out our encampment, and where they might pilfer something in the night. Their keen eyes noted my whiter skin; and they asked quickly "Who he?—who is that stranger with you?"

On the morrow we journeyed in the midst of the nomad flocks—here all white fleeces. In this (now tropical) desert, I saw some solitary tall plants of a jointed and ribbed flowering cactus, *el-ghrullathî*, which is a cattle-medicine: the Aarab smear it in the nostrils of their sick camels. The soil is sand and gravel of the crystalline rocks.—Two hours before noon, we rode by the head of another basaltic lava stream; and met camels of the same Sheyabîn breasting up from the maweyrid *Sh'aara*, lying nigh before us. These 'Ateyba camels are brown coloured, with a few blackish ones among them; and all of little stature: the herdsmen were free and well-spoken weleds.—Riding by a worsted booth standing alone, I saw only a Beduin wife and her child that sat within, and said *Salaam!* she answered again with a cheerful "Welcome—welcome."—In approaching nomads, our caravaners—ever in distrust of the desert folk—unsling their long guns, draw off the leathers, blow the matches; and ride with the weapons ready on their knees.

Before us is a solitary black jebel, *Biss*, which is perhaps of basalt.—And now we see again the main Harra; that we are approaching, to water at Sh'aara. Múthkir tells me, 'the great Harrat el-Kisshub is of a round figure [some say, It is one to two days to go over]; and that the Kisshub is not solitary, but a member of the train of Harras between Mecca and Medina: the Kisshub and the Ahràr el-Medina are not widely separated.' There met us a slender Beduin lad coming up after the cattle; and beautiful was the face of that young waterer, in his Mecca tunic of blue!—but to Northern eyes it is the woman's colour: the black locks hanged down dishevelled upon his man-maidenly shoulders. "Hoy, weled! (cries our rude Annezy driver, who as a Beduwy hated all Beduw not his own tribesfolk).—I say fellows, is this one a male or a female?" The poor weled's heart swelled with a vehement disdain; his ingenuous eyes looked

fiercely upon us, and he almost burst out to weep.—Sh'aara, where we now arrived, is a bay in the Harra that is here called *A'ashiry*. The end of the lava, thirty feet in height, I found to overlie granite rock,—which is whitish, slacked, and crumbling, with the suffered heat: the head of lava has stayed at the edge of the granite reef. Sh'aara is a sh'aeb or seyl-strand which they reckon to the *Wady 'Adzîz* and *Wady el-'Aǵîg*. Here are many narrow-mouthed wells of the ancients, and dry-steyned with lava stones; but some are choked. We heard from the Aarab that the Boreyda caravan watered here last noon: since yesterday the desert paths are one. I found the altitude, 4900 feet.

The caravaners passed this night under arms. Our slumbers were full of shouted alarms, and the firing of matchlocks; so that we lay in jeopardy of our own shot, till the morning. If any Beduin thief were taken they would hale him to the Emir's tent; and his punishment, they told me, would be "to beat him to death". Almost daily there is somewhat missed in the kâfily; and very likely when we mounted ere day, it was left behind upon the dim earth.—In the next menzil the owner, standing up in his place, will shout, through his hollow hands, 'that he has lost such a thing; which if anyone have found, let him now restore it, and remember Ullah'.

Some of the Beduins came to us in the morning; who as soon as they eyed me, enquired very earnestly, what man I were. Our caravaners asked them of the price of samn in Mecca. When we removed, after watering again the camels, a Beduin pressed hardily through the kâfily: he was ill clad as the best of them, but of comely carriage beside the harsh conditions of drudging townsfolk. Our bold-tongued Annezy driver cursed the father that begat him, and bade him stand off! but the 'Ateyby drew out his cutlass to the half and, with a smile of the Beduin urbanity, went on among them: he was not afraid of townlings in his own dîra. We journeyed again: and the coast of the Harra appeared riding high upon the plain at our right hand. We found a child herding lambs, who had no clothes, but a girdle of leathern thongs. [Afterward I saw hareem wearing the like over their smocks: it may be a South Arabian guise of the *haggu*.] The child wept, that he and his lambs were overtaken by so great a company of straugers: but stoutly gathering his little flock, he drove aside and turned his blubbered cheeks from us.

Here we passed from the large and pleasant plains of Nejd; and entered a cragged mountain region of traps and basalts, *er-Rî'a*, where the altitude is nearly 5000 feet. [*Rî'a* we have seen

to signify a gap and wild passage in the jebel,—I find no like word in our lowland language.] In the Rî'a grow certain gnarled bushes, *nèbba*, which I had seen last in the limestone hills of Syria: and we passed by the blackened sites of (Meccan) charcoal burners. Further in this strait we rode by cairns: some of them, which show a rude building, might be sepulchres of principal persons in old time,—the Rî'a is a passage betwixt great regions. If I asked any in the caravan, What be these heaps? they answered, "Works of the kafirs, that were in the land before the Moslemîn:—how Khalîl! were they not of thy people?" Others said, "They are of the Beny Helál."

From this passage we ascended to the left, by a steep seyl, encumbered with rocks and acacia trees. Not much above, is a narrow brow; where I saw a cairn, and courses of old dry building; and read under my cloak the altitude 5500 feet, which is the greatest in all the road. There sat Ibrahîm with his companions; and the emir's servant stood telling the camels—passing one by one, which he noted in a paper; for upon every camel (as said) is levied a real. Few steps further the way descended again, by another torrent.—I looked in vain for ancient scored inscriptions: here are but hard traps and grey-red granite, with basalt veins.

The aspect of this country is direful. We were descending to Mecca—now not far off—and I knew not by what adventure I should live or might die on the morrow: there was not anyone of much regard in all the caravan company. Sleymàn's goodwill was mostwhat of the thought, that he must answer for the Nasrâny, to his kinsman Abdullah. Abd-er-Rahmàn was my friend in the kâfily,—in that he obeyed his good father: he was amiable in himself; and his was not a vulgar mind, but *mesquin*. I felt by his answers to-day, that he was full of care in my behalf.

It was noon when we came forth upon a high soil, straitened betwixt mountains, like a broad upland wady. This ground, from which the Nejd caravans go down in a march or two short stages, to Mecca, is called *es-Seyl:* I found the height to be 5060 feet.—The great Wady el-Humth whereunto seyls the Harb country on both sides, and the Harras between Mecca and Tebûk, is said to spring from the Wady Laymûn, which lies a little below, on the right hand: the altitude considered, this is not impossible.

We have passed from Nejd; and here is another nature of Arabia! We rode a mile in the narrow *Seyl* plain, by thickets

of rushy grass, of man's height! with much growth of peppermint; and on little leas,—for this herbage is browsed by the caravan camels which pass-by daily between Mecca and Tâyif. Now the kâfily halted, and we alighted: digging here with their hands they find at a span deep the pure rain water. From hence I heard to be but a march to Tâyif: and some prudent and honest persons in the kâfily persuaded me to go thither, saying, 'It was likely we should find some Mecca cameleers ascending to et-Tâyif, and they would commit me to them,—so I might arrive at et-Tâyif this night; and they heard the Sherîf (of Mecca) was now at et-Tâyif: and when I should be come thither, if I asked it of the Sherîf, he would send me down safely to Jidda.'

—What pleasure to visit Tâyif! the Eden of Mecca, with sweet and cool air, and running water; where are gardens of roses, and vineyards and orchards. But these excellencies are magnified in the common speech, for I heard some of the Kusmân saying, 'They tell wonders of et-Tâyif!—well, we have been there; and one will find it to be less than the report.'—The maladies of Arabia had increased in me by the way; the lower limbs were already full of the ulcers, that are called *ḥub* or *bîzr* or *bethra et-támr*, 'the date button,' on the Persian Gulf coast [because they rise commonly near the time of date harvest]. The boil, which is like the Aleppo button, is known in many parts of the Arabic world,—in Barbary, in Egypt ('Nile sores'); and in India ('Delhi boil'): it is everywhere ascribed to the drinking of unwholesome water. The flat sores may be washed with carbolic acid, and anointed with fish oil; but the evil will run its course, there is no remedy: the time with me was nearly five months.—Sores springing of themselves are common among the Beduw. [*Comp.* also Deut. xxviii. 35.] For such it seemed better to descend immediately to Jidda; also I rolled in my heart, that which I had read of (old) Mecca Sherîfs: besides, were it well for me to go to et-Tâyif, why had not el-Bessâm—who had praised to me the goodness of the late Sherîf—given me such counsel at Aneyza? Now there sat a new Sherîf: he is also Emir of Mecca; and I could not know that he would be just to a Nasrâny.

The Kusmân were busy here to bathe themselves, and put off their secular clothing: and it was time, for the tunics of the drivers and masters were already of a rusty leaden hue, by their daily lifting the loads of butterskins.—Sitting at the water-holes, each one helped other, pouring full bowls over his neighbour's head. And then, every man taking from his bundle two or three yards of new calico or towel stuff, they girded themselves.

This is the *ihràm*, or pilgrims' loin-cloth, which covers them to the knee; and a lap may be cast over the shoulder. They are henceforth bare-headed and half-naked; and in this guise must every soul enter the sacred precincts: but if one be of the town or garrison, it is his duty only after a certain absence. In the men of our Nejd caravan, a company of butter-chandlers, that descend yearly with this merchandise, could be no fresh transports of heart. They see but fatigues before them in the Holy City; and I heard some say, 'that the heat now in Mekky [with clouded simûm weather] would be intolerable': they are all day in the sûks, to sell their wares; and in the sultry nights they taste no refreshing, until they be come again hither. The fellowships would lodge in hired chambers: those few persons in the caravan who were tradesmen in the City would go home; and so would the son of Bessàm: his good father had a house in town; and an old slave-woman was left there, to keep it.

This is a worn camping-ground of many generations of pilgrims and caravaners; and in summer the noon station of passengers between the Holy City and et-Tâyif. Foul rákhams were hawking up and down; and I thought I saw mortar clods in this desert place, and some old substruction of brick building! —My Aneyza friends tell me, that this is the old station *Ḳurn el-menâzil;* which they interpret of the interlacing stays of the ancient booths, standing many together in little space. I went barefoot upon the pleasant sward in the mid-day sun,—which at this height is temperate; for what sweetness it is, after years passed in droughty countries, to tread again upon the green sod! Only the Nasrâny remained clad among them; yet none of the Kusmàn barked upon me: they were themselves about to arrive at Mecca; and I might seem to them a friend, in comparison with the malignant Beduin people of this country [*el-Haṯèyl*].

I found Bessàm's son, girded only in the ihràm, sitting under his awning. "Khalîl, quoth he, yonder—by good fortune! are some cameleers from et-Tâyif: I have spoken with one of them; and the man—who is known—is willing to convey thee to Jidda."—"And who do I see with them?"—"They are *Jáwwa*. [Java pilgrims so much despised by the Arabians: for the Malay faces seem to them hardly human! I have heard Amm Mohammed say at Kheybar, 'Though I were to spend my lifetime in the *Béled ej-Jáwwa*, I could not—! wellah I could not wive with any of their hareem.' Those religious strangers had been at Tâyif, to visit the Sherîf; and the time was at hand of their

going-up, in the 'little pilgrimage', to Medina.] Khalîl, the adventure is from Ullah: wellah I am in doubt if we may find anyone at *el-'Ayn*, to accompany thee to the coast. And I must leave the kâfily ere the next halt; for we (the young companions with Ibrahîm) will ride this night to Mecca; and not to-morrow in the sun, because we are bare-headed. Shall we send for Sleymàn, and call the cameleer?—but, Khalîl, agree with him quickly; for we are about to depart, and will leave thee here."

— That cameleer was a young man of wretched aspect! one of the multitude of pack-beast carriers of the Arabic countries, whose sordid lives are consumed with daily misery of slender fare and broken nights on the road. In his wooden head seemed to harbour no better than the wit of a camel, so barrenly he spoke. *Abd-er-Rahmàn:* "And from the 'Ayn carry this passenger to Jidda, by the Wâdy Fâtima."—"I will carry him by Mecca, it is the nigher way." *Abd-er-Rahmàn, and Sleymàn:* "Nay, nay! but by the Wâdy,—Abd-er-Rahmân added; This one goes not to Mecca,"—words which he spoke with a fanatical strangeness, that betrayed my life; and thereto Sleymàn rolled his head! So that the dull cameleer began to imagine there must be somewhat amiss!—he gaped on him who should be his charge, and wondered to see me so white a man! I cut short the words of such tepid friends: I would ride from the 'Ayn in one course to Jidda, whereas the drudge asked many days. The camels of this country are feeble, and of not much greater stature than horses. Such camels move the Nejd men's derision: they say, the Mecca cameleers' march is *mîthil, en-nimml*, 'at the ant's pace'.

That jemmâl departed malcontent, and often regarding me, whom he saw to be unlike any of the kinds of pilgrims. [As he went he asked in our kâfily, what man I were; and some answered him, of their natural malice and treachery, *A Nasrâny!* When he heard that, the fellow said, '*Wullah-Bullah*, he would not have conveyed me,—no, not for an hundred reals!] "Khalîl, there was a good occasion, but thou hast let it pass!" quoth Abd-er-Rahmàn.—"And is it to such a pitiful fellow you would commend my life, one that could not shield me from an insult,—is this the man of your confidence? one whom I find to be unknown to all here: I might as well ride alone to Jidda." *Sleymàn:* "Khalîl, wheresoever you ride in these parts, they will know by your saddle-frame that you are come from the east [Middle Nejd]."—And likewise the camel-furnitures of these lowland Mecca caravaners seemed to us to be of a strange ill fashion.

Whilst we were speaking Ibrahîm's servant shouted to remove! The now half-naked and bare-headed caravaners loaded hastily: riders mounted; and the Nejd kâfily set forward.—We were descending to Mecca! and some of the rude drivers *yulubbûn* [the devout cry of the pilgrims at Arafât]; that is, looking to heaven they say aloud *Lubbeyk! Lubbeyk!* which might signify, 'to do Thy will, to do Thy will (O Lord)!' This was not a cheerful song in my ears: my life was also in doubt for those worse than unwary words of the son of Bessâm. Such tidings spread apace and kindle the cruel flame of fanaticism; yet I hoped, as we had set out before them, that we should arrive at the 'Ayn ere that unlucky Mecca jemmâl. I asked our Annezy driver, why he craked so? And he—"Auh! how fares Khalîl? to-morrow we shall be in Mekky! and thus we cry, because our voyage is almost ended,—Lubbeyk-lubbeyk!"

The ihrâm or pilgrims' loin-cloth remains doubtless from the antique religions of the Kaaba. I have found a tradition among Beduins, that a loin-cloth of stuff which they call *yémeny* was their ancient clothing.—Women entering the sacred borders are likewise to be girded with the ihrâm; but in the religion of Islam they cover themselves with a sheet-like veil. Even the soldiery riding in the (Syrian or Egyptian) Haj caravans, and the officers and the Pasha himself take the ihrâm: they enter the town like bathing men,—there is none excused. [The pilgrims must remain thus half-naked in Mecca certain days; and may not cover themselves by night! until their turning again from Arafât.] At Mecca there is, nearly all months, a tropical heat: and perhaps the pilgrims suffer less from chills, even when the pilgrimage is made in winter, than from the sun poring upon their weak pates, wont to be covered with heavy coifs and turbans. But if the health of anyone may not bear it, the Lord is pitiful, it is remitted to him; and let him sacrifice a sheep at Mecca.

I saw another in our kâfily who had not taken the ihrâm,—a sickly young trader, lately returned from Bosra, to visit his Kasîm home; and now he went down, with a little merchandise, to Mecca. The young man had learned, in fifteen years' sojourning in the north, to despise Nejd, "Are they not (he laughed to me) a fanatic and foolish people? ha-ha! they wear no shoes, and are like the Beduins. I am a stranger, Khalîl, as thou art, and have not put on the ihrâm, I might take cold; and it is but to kill a sheep at Mekky." I perceived in his illiberal nicety and lying, and his clay visage, that he was not of the ingenuous blood. He had brought down a strange piece of merchandise in our kâfily, a white ass of Mesopotamia; and looked to have a

double price for her in Mecca,—where, as in other cities of the Arabic East, the ass is a riding-beast for grave and considerable persons. [*Confer* Judg. v. 10.] I said to Abd-er-Rahmàn, who was weakly, "And why hast thou taken the ihràm?" He answered, 'that if he felt the worse by the way, he would put on his clothing again; and sacrifice a sheep in Mecca.'—These are not pilgrims who visit the sacred city: they perform only the ordinary devotion at the Kaaba; and then they will clothe themselves, to go about their affairs.

From the Seyl we descend continually in a stony valley-bed betwixt black plutonic mountains, and half a mile wide: it is a vast seyl-bottom of grit and rolling-stones, with a few acacia trees. This landscape brought the Scandinavian *fjelde* to my remembrance. The carcase of the planet is alike, everywhere: it is but the outward clothing that is diverse,—the gift of the sun and rain. They know none other name for this iron valley than *Wady es-Seyl*. In all yonder horrid mountains are *Aarab Haṭhèyl* [gentile pl. *el-Heṭheylân*],—an ancient name; and it is said of them in the country, "they are a lineage by themselves, and not of kindred with the neighbour tribes." When Mecca and Tâyif cameleers meet with strangers coming down from Nejd, they will commonly warn them with such passing words, "*Ware the Haṭhèyl! they are robbers.*" The valley way was trodden down by camels' feet! The Boreyda caravan had passed before us with two hundred camels,—but here I saw the footprints of a thousand! I knew not that this is the Mecca highway to Tâyif, where there go-by many trains of camels daily. When the sun was setting we alighted—our last menzil—among the great stones of the torrent-valley. The height was now only 3700 feet.

—It had been provided by the good Bessàm, in case none other could be found at the station before Mecca, that his own man (who served his son Abd-er-Rahmàn by the way) should ride down with me to Jidda. Abd-er-Rahmàn now called this servant; but the fellow, who had said "Ay-ay" daily in our long voyage, now answered with *lilla*, 'nay-nay—thus the Arabs do commonly fail you at the time!—He would ride, quoth he, with the rest to Mecca.' Abd-er-Rahmàn was much displeased and troubled; his man's answer confounded us. "Why then didst thou promise to ride with Khalîl? go now, I entreat thee, said he; and Khalîl's payment is ready: thou canst not say nay." Likewise Ibrahîm the Emir persuaded the man;—but he had no authority to compel him. The fellow answered shortly, "I am free, and I go not to Jidda!" and so he left us. Then Ibrahîm

sent for another in the kâfily, a poor man of good understanding: and when he came he bade him ride with Khalîl to Jidda; but he beginning to excuse himself, they said, "Nothing hastens thee, for a day or two, to be at Mecca; only set a price—and no nay!" He asked five reals; and with this slender assurance they dismissed him: "Let me, I said, bind the man, by paying him earnest-money." Ibrahîm answered, "There is no need to-night;—in the morning!" I knew then in my heart that this was a brittle covenant; and had learned to put no trust in the evening promises of Arabs.—"Yâ Múthkir! let one of your Beduins ride with me to Jidda."—"Well, Khalîl, if that might help thee; but they know not the way." Ibrahîm, Abd-er-Rahmân and the young companions were to mount presently, after supper, and ride to Mecca,—and then they would abandon me in this sinister passage. I understood later, that they had deferred riding till the morning light:—which came all too soon! And then we set forward.

It needed not that I should await that Promiser of over-night; who had no thoughts of fulfilling Ibrahîm and Abd-er-Rahmân's words,—and they knew this. Though to-day was the seventeenth of our long marches from Aneyza; yet, in the sameness of the landscape, it seemed to me, until yesterday, when we passed es-Sh'aara, as if we had stood still.—The caravan would be at Mecca by mid-day: I must leave them now in an hour, and nothing was provided.

We passed by a few Beduins who were moving upward: light-bodied, black-skinned and hungry-looking wretches: their poor stuff was loaded upon the little camels of this country. I saw the desolate valley-sides hoary with standing hay—these mountains lie under the autumn (monsoon) rains—and among the steep rocks were mountain sheep of the nomads; all white fleeces, and of other kind than the great sheep in Nejd. Now in the midst of the wady we passed through a grove of a tree-like strange canker-weed (*el-'esha*), full of green puff-leaves! the leafy bubbles, big as grape-shot, hang in noisome-looking clusters, and enclose a roll of seed. This herb is of no service, they say, to man or cattle; but the country people gather the sap, and sell it, for a medicine, to the Persian pilgrims; and the Beduins make charcoal of the light stems for their gunpowder. There met us a train of passengers, ascending to Tâyif, who had set out this night from Mecca. The hareem were seated in litters, like bedsteads with an awning, charged as a houdah upon camel-back: they seemed much better to ride-in than the side cradles of Syria.

I was now to pass a circuit in whose pretended divine law is no refuge for the alien; whose people shut up the ways of the common earth; and where any felon of theirs in comparison with a Nasrâny is one of the people of Ullah. I had looked to my pistol in the night; and taken store of loose shot about me; since I had no thought of assenting to a fond religion. If my hard adventure were to break through barbarous opposition; there lay thirty leagues before me, to pass upon this wooden thelûl, to the coast; by unknown paths, in valleys inhabited by *ashràf* [sherîfs], the seed of Mohammed.—I would follow down the seyl-strands, which must needs lead out upon the seabord. But I had no food nor water; and there was no strength left in me.—Ibrahîm who trotted by, gazed wistfully under my kerchief; and wondered (like a heartless Arab) to see me ride with tranquillity. He enquired, "How I did? and quoth he, seest thou yonder bent of the Wâdy? when we arrive there, we shall be in sight of '*Ayn ez-Zeyma*."—"And wilt thou then provide for me, as may befall?"—"Ay, Khalîl;" and he rode further: I saw not Abd-er-Rahmân! he was in the van with the companions.

The thelûl of one who was riding a little before me fell on a stone, and put a limb out of joint,—an accident which is without remedy! Then the next riders made lots hastily for the meat; and dismounting, they ran-in to cut the fallen beast's throat: and began with their knives to hack the not fully dead carcase. In this haste and straitness, they carved the flesh in the skin; and every weary man hied with what gore-dropping gobbet his hand had gotten, to hang it at his saddle bow; and that should be their supper-meat at Mecca! they re-mounted immediately, and hastened forward. Between the fall of the thelûl, and an end of their butchery, the caravan camels had not marched above two hundred paces!—Now I saw the clay banks of 'Ayn ez-Zeyma! green with thûra;—and where, I thought, in few minutes, my body might be likewise made a bloody spectacle. We rode over a banked channel in which a spring is led from one to the other valley-side. Besides the fields of corn, here are but few orchards; and a dozen stems of sickly palms; the rest were dead for fault of watering: the people of the hamlet are Hathèyl. I read the altitude, under my cloak, 2780 feet.

Here is not the Hejâz, but the Tehâma; and according to all Arabians, *Mecca is a city of the Tehâma*. Mecca is closed-in by mountains, which pertain to this which we should call a middle region; nevertheless the heads of those lowland jebâl (whose border may be seen from the sea) reach not to the brow of Nejd,

In the (southern) valley-side stands a great clay kella, now ruinous; which was a fort of the old Wahábies, to keep this gate of Nejd: and here I saw a first coffee-station *Kahwa* (vulg. *Gahwa*) of the Mecca country. This hospice is but a shelter of rude clay walling and posts, with a loose thatch of palm branches cast up.—Therein sat Ibrahîm and the thelûl riders of our kâfily; when I arrived tardily, with the loaded camels. Sleymàn el-Kenneyny coming forth led up my riding-beast by the bridle to this open inn. The Kusmàn called *Khalîl!* and I alighted; but Abd-er-Rahmàn met me with a careful face.—I heard a savage voice within say, "*He shall be a Moslem*": and saw it was some man of the country,—who drew out his bright *khánjar!* "Nay! answered the Kusmàn, nay! not so." I went in, and sat down by Ibrahîm: and Abd-er-Rahmàn whispered to me, "It is a godsend, that we have found one here who is from our house at Jidda! for this young man, *Abd-el-Azîz*, is a nephew of my father. He was going up, with a load of carpets, to et-Tâyif; but I have engaged him to return with thee to Jidda: only give him a present,—three reals. Khalîl, it has been difficult!—for some in the Kahwa would make trouble: they heard last night of the coming of a Nasrâny; but by good adventure a principal slave of the Sherîf is here, who has made all well for you. Come with me and thank him: and we (of the kâfily) must depart immediately."—I found a venerable negro sitting on the ground; who rose to take me by the hand: his name was *Ma'abûb*. Ibrahîm, Sleymàn, and the rest of the Kusmàn now went out to mount their thelûls; when I looked again they had ridden away. The son of Bessàm remained with me, who cried, "Mount! and Abd-el-Azîz mount behind Khalîl!"—"Let me first fill the girby." "There is water lower in the valley, only mount." "Mount, man!" I said; and as he was up I struck-on the thelûl: but there was no spirit in the jaded beast, when a short trot had saved me.

I heard a voice of ill augury behind us, "Dismount, dismount!—Let me alone I say, and I will kill the kafir." I looked round, and saw him of the knife very nigh upon us; who with the blade in his hand, now laid hold on the bridle.—"Ho! Jew, come down! ho! Nasrâny (yells this fiend); I say down!" I was for moving on; and but my dromedary was weak I had then overthrown him, and outgone that danger. Other persons were coming,—"*Nókh, nókh!* cries Abd-er-Rahmàn, make her kneel and alight! Khalîl." This I did without show of reluctance. He of the knife approached me, with teeth set fast, "to slay, he hissed, the Yahûdy-Nasrâny"; but the servitor of the sherîf, who hastened to us, entreated him to hold his hand.—I

whispered then to the son of Bessàm, "Go call back some of the kâfily with their guns; and let see if the guest of Aneyza may not pass. Can these arrest me in a public way, without the *hadûd?*" (borders of the sacred township). But he whispered, "Only say, Khalîl, thou art a Moslem, it is but a word, to appease them; and to-morrow thou wilt be at Jidda: thou thyself seest—! and wellah I am in dread that some of these will kill thee."—"If it please God I will pass, whether they will or no." "Eigh Khalîl! said he in that demiss voice of the Arabs, when the tide is turning against them, what can I do? I must ride after the kâfily; look! I am left behind."—He mounted without more; and forsook his father's friend among murderers.

A throng of loitering Mecca cameleers, that (after their night march) were here resting-out the hot hours, had come from the Kahwa, with some idle persons of the hamlet, to see this novelty. They gathered in a row before me, about thirty together, clad in tunics of blue cotton. I saw the butcherly sword-knife, with metal scabbard, of the country, *jambîeh*, shining in all their greasy leathern girdles. Those Mecca faces were black as the hues of the damned, in the day of doom: the men stood silent, and holding their swarthy hands to their weapons.

The servitor of the Sherîf (who was infirm and old), went back out of the sun, to sit down, And after this short respite the mad wretch came with his knife again and his cry, 'that he would slay the Yahûdy-Nasrâny'; and I remained standing silently. The villain was a sherîf; for thus I had heard Maabûb name him: these persons of the seed of Mohammed 'are not to be spoken against,' and have a privilege, in the public opinion, above the common lot of mankind. The Mecca cameleers seemed not to encourage him; but much less were they on my side. [The sherîf was a nomad: his fellows in this violence were one or two thievish Hathèylies of the hamlet; and a camel driver, his rafîk, who was a Beduwy. His purpose and theirs was, having murdered the kafir—a deed also of "religious" merit! to possess the thelûl, and my things.]

When he came thus with his knife, and saw me stand still, with a hand in my bosom, he stayed with wonder and discouragement. Commonly among three Arabians is one mediator; their spirits are soon spent, and indifferent bystanders incline to lenity and good counsel: I waited therefore that some would open his mouth on my behalf!—but there was no man. I looked in the sclerat's eyes; and totter-headed, as are so many poor nomads, he might not abide it; but, heaving up his khánjar, he fetched a great breath (he was infirm, as are not few in

that barren life, at the middle age) and made feints with the weapon at my chest; so with a sigh he brought down his arm and drew it to him again. Then he lifted the knife and measured his stroke: he was an undergrown man; and watching his eyes I hoped to parry the stab on my left arm,—though I stood but faintly on my feet, I might strike him away with the other hand; and when wounded justly defend myself with my pistol, and break through them. Maabûb had risen, and came lamely again in haste; and drew away the robber sherîf: and holding him by the hand, "What is this, he said, sherîf Sâlem? you promised me to do nothing by violence! Remember Jidda bombarded!—and that was for the blood of some of this stranger's people; take heed what thou doest. They are the Engleys, who for one that is slain of them will send great battle-ships; and beat down a city. And thinkest thou our lord the Sherîf would spare thee, a bringer of these troubles upon him? —Do thou nothing against the life of this person, who is guilty of no crime, neither was he found within the precincts of Mecca. —No! sherîf Sâlem, for *Hasseyn* (the Sherîf Emir of Mecca) our master's sake. Is the stranger a Nasrâny? he never denied it: be there not Nasâra at Jidda?"

Maabûb made him promise peace. Nevertheless the wolvish nomad sherîf was not so, with a word, to be disappointed of his prey: for when the old negro went back to his shelter, he approached anew with the knife; and swore by Ullah that now would he murder the Nasrâny. Maabûb seeing that, cried to him, to remember his right mind! and the bystanders made as though they would hinder him. Sâlem being no longer countenanced by them, and his spirits beginning to faint—so God gives to the shrewd cow a short horn—suffered himself to be persuaded. But leaping to the thelûl, which was all he levelled at, "At least, cries he, this is *náhab*, rapine!" He flung down my coverlet from the saddle, and began to lift the great bags. Then one of his companions snatched my headband and kerchief; but others blamed him. A light-footed Hathèyly ran to his house with the coverlet; others (from the backward) plucked at my mantle: the Mecca cameleers stood still in this hurly-burly. I took all in patience; and having no more need, here under the tropic, I let go my cloak also. Maabûb came limping again towards us. He took my saddle-bags to himself; and dragging them apart, made me now sit by him. Sâlem repenting—when he saw the booty gone from him—that he had not killed the stranger, drew his knife anew; and made toward me, with hard-set (but halting) resolution appearing in his squalid visage and crying out, that he would put to death the Yahûdy-Nasrâny,

but now the bystanders withheld him. *Maabûb:* "I tell thee, Sherîf Sâlem, that if thou have any cause against this stranger, it must be laid before our lord the Sherîf; thou mayst do nothing violently."—"Oh! but this is one who would have stolen through our lord's country."—"Thou canst accuse him; he must in any wise go before our lord Hasseyn. I commit him to thee Sâlem, *teslîm*, in trust: bring him safely to Hasseyn, at et-Tâyif." The rest about us assenting to Maabûb's reasons, Sâlem yielded,—saying, "I hope it may please the Sherîf to hang this Nasrâny, or cut off his head; and that he will bestow upon me the thelûl."—Notwithstanding the fatigue and danger of returning on my steps, it seemed to me some amends that I should visit et-Tâyif.

CHAPTER XIII

TÂYIF. THE SHERÎF, EMIR OF MECCA

Thus, Maabûb who had appeased the storm, committed me to the wolf! He made the thieves bring the things that they had snatched from me; but they were so nimble that all could not be recovered. The great bags were laid again upon the weary thelûl, which was led back with us; and the throng of camel-men dispersed to the Kahwa shadows and their old repose. —Maabûb left me with the mad sherîf! and I knew not whither he went.

Sâlem, rolling his wooden head with the soberness of a robber bound over to keep the peace, said now, 'It were best to lock up my bags.' He found a storehouse, at the Kahwa sheds; and laid them in there, and fastened the door, leaving me to sit on the threshold: the shadow of the lintel was as much as might cover my head from the noonday sun.—He eyed me wistfully. "Well, Sâlem (I said), how now? I hope we may yet be friends." "Wellah, quoth he—after a silence, I thought to have slain thee to-day!"—The ungracious nomad hated my life, because of the booty; for afterward he showed himself to be little curious of my religion! Sâlem called me now more friendly, "Khalîl, Khalîl!" and not Nasrâny.

—He left me awhile; and there came young men of the place to gaze on the Nasrâny, as if it were some perilous beast that had been taken in the toils. "Akhs!—look at him! this is he, who had almost slipped through our hands. What think ye?—he will be hanged? or will they cut his throat?—Auh! come and see! here he sits, Ullah curse his father!—Thou cursed one! akhs! was it thus thou wouldst steal through the béled of the Moslemîn?" Some asked me, "And if any of us came to the land of the Nasâra, would your people put us to death with torments?"—Such being their opinion of us, they in comparison showed me a forbearance and humanity! After them came one saying, he heard I was a hakîm; and could I

cure his old wound? I bade him return at evening and I would dress it. "Thou wilt not be here then!" cries the savage wretch,—with what meaning I could not tell. Whatsoever I answered, they said it was not so; "for thou art a kafir, the son of a hound, and dost lie." It did their hearts good to gainsay the Nasrâny; and in so doing it seemed to them they confuted his pestilent religion.

I was a passenger, I told them, with a general passport of the Sultan's government. One who came then from the Kahwa cried out, 'that he would know whether I were verily from the part of the Dowla, or a Muskôvy,—the man was like one who had been a soldier: I let him have my papers; and he went away with them: but soon returning the fellow said, 'I lied like a false Nasrâny, the writings were not such as I affirmed.' Then the ruffian—for this was all his drift—demanded with flagrant eyes, 'Had I money?'—a perilous word! so many of them are made robbers by misery, the Mother of misdeed.—When Sâlem came again they questioned me continually of the thelûl; greedily desiring that this might become their booty. I answered shortly, 'It is the Bessâms'.'—'He says *el-Bessâm!* are not the Bessâm great merchants? and wellah *melûk*, like to princes, at Jidda!'

— Sâlem, who was returning from a visit to Mecca, had heard by adventure at the Kahwa station, of the coming down of a Nasrâny: at first I thought he had it from some in the Boreyda caravan. "It was not from them of Boreyda, he answered,—Ullah confound all the Kusmân! that bring us kafirs: and billah last year we turned back the Boreyda kâfily from this place."—The Kasîm kâfilies sometimes, and commonly the caravans from Ibn Rashîd's country, pass down to Mecca by the Wady Laymûn. I supposed that Sâlem had some charge here; and he pretended, 'that the oversight of the station had been committed to him by the Sherîf'.—Sâlem was a nomad sherîf going home to his menzil: but he would not that I should call him Beduwy. I have since found the nomad sherîfs take it very hardly if any name them Beduw; and much less would the ashrâf that are settled in villages be named *fellahîn*. Such plain speech is too blunt in their noble hearing: a nomad sherîf told me this friendly,—"It is not well, he said, for they are ashrâf."

Now Sâlem bade me rise, and led to an arbour of boughs, in whose shadow some of the camel-men were slumbering out the hot mid-day. Still was the air in this Tehâma valley, and I could not put off my cloak, which covered the pistol; yet I felt no

extreme heat. When Salem and the rest were sleeping, a poor old woman crept in; who had somewhat to say to me, for she asked aloud, 'Could I speak Hindy?' Perhaps she was a bondservant going up with a Mecca family to et-Tâyif,—the Haramеyn are full of Moslems of Hindostany speech: it might be she was of India. [In the Nejd quarter of Jidda is a spital of such poor Indian creatures.] Some negro bondsmen, that returned from their field labour, came about the door to look in upon me: I said to them, 'Who robbed you from your friends, and your own land?—I am an Engleysy, and had we met with them that carried you over the sea, we had set you free, and given you palms in a béled of ours.' The poor black men answered in such Arabic as they could, 'They had heard tell of it'; and they began to chat between them in their African language.—One of the light sleepers startled! and sat up; and rolling his eyes he swore by Ullah, 'He had lost through the Engleys, that took and burned a ship of his partners.' I told them we had a treaty with the Sooltân to suppress slavery. 'I lied, responded more than one ferocious voice; when, Nasrâny, did the Sooltân forbid slavery?' 'Nay, he may speak the truth, said another; for the Nasâra lie not.'—'But he lies!' exclaimed he of the burned ship.—'By this you may know if I lie;—when I come to Jidda, bring a bondman to my Konsulato: and let thy bondservant say he would be free, and he shall be free indeed!'—'Dog! cries the fellow, thou liar!—*are there not thousands of slaves at Jidda, that every day are bought and sold?* wherefore, thou dog! be they not all made free? if thou sayest sooth:' and he ground the teeth, and shook his villain hands in my face.

Sâlem wakened late, when the most had departed: only a few simple persons loitered before our door; and some made bold to enter. He rose up full of angry words against them. 'Away with you! he cries, Ullah curse you all together; Old woman, long is thy tongue—what! should a concubine make talk:—and up, go forth, thou slave! Ullah curse thy father! shall a bondman come in hither?'—This holy seed of Mohammed had leave to curse the poor lay people. But he showed now a fair-weather countenance to me his prisoner: perhaps the sweet sleep had helped his madman's brains. Sâlem even sent for a little milk for me (which they will sell here, so nigh the city): but he made me pay for it excessively; besides a real for a bottle of hay, not worth sixpence, which they strewed down to my thelûl and their camels. Dry grass from the valley-sides

above, twisted rope-wise (as we see it in the Neapolitan country), is sold at this station to the cameleers.

It was now mid-afternoon: an ancient man entered; and he spoke long and earnestly with Sâlem. He allowed it just to take a kafir's life, but perilous: 'the booty also was good he said, but to take it were perilous; ay, all this, quoth the honest grey-beard, striking my camel-bags with his stick, is *tóm'a*. But thou Sâlem bring him before Hasseyn, and put not thyself in danger.' *Sâlem:* "Ay wellah, it is all tóm'a; but what is the most tóm'a of all?—is it not the Nasrâny's face? look on him! is not this tóm'a?" I rallied the old man (who was perhaps an Hathèyly of the hamlet, or a sherîf) for his opinion, 'that the Nasâra are God's adversaries.' His wits were not nimble; and he listened a moment to my words,—then he answered soberly, "I can have no dealings with a kafir, except thou repent:" so he turned from me, and said to Sâlem, "Eigh! how plausible be these Nasrânies! but beware of them, Sâlem! I will tell thee a thing,—it was in the Egyptian times. There came hither a hakîm with the soldiery: wellah Sâlem, I found him sitting in one of the orchards yonder!—*Salaam aleyk!* quoth he, and I unwittingly answered, *Aleykom es-salaam!*—afterward I heard he was a Nasrâny! akhs!—but this is certain, that one Moslem may chase ten Nasâra, or a score of them; which is ofttimes seen, and even an hundred together; and Sâlem it is *ithin* (by the permission of) *Ullah!*" "Well, I hope Hasseyn will bestow on me the thelûl!" was Sâlem's nomad-like answer.

— Seeing some loads of India rice, for Tâyif, that were set down before the Kahwa, I found an argument to the capacity of the rude camel-men; and touching them with my stick enquired, "What sacks be these? and the letters on them? if any of you (ignorant persons) could read letters? Shall I tell you?—this is rice of the Engleys, in sacks of the Engleys; and the marks are words of the Engleys. Ye go well clad!—though hareem wear this blue colour in the north! but what tunics are these?—I tell you, the cotton on your backs was spun and wove in mills of the Engleys Ye have not considered that ye are fed in part and clothed by the Engleys!" Some contradicted; the most found that I said well. Such talk helped to drive the time, disarmed their insolence, and damped the murderous mind in Salem. But what that miscreant rolled in his lunatic spirit concerning me I could not tell: I had caught some suspicion that they would murder me in this place. If I asked of our going to Tâyif, his head might turn, and I should see his knife again; and I knew not what were become of

Maabûb.—They count thirty hours from hence to et-Tâyif, for their ant-paced camel trains: it seemed unlikely that such a hyena could so long abstain from my blood.

Late in the day he came to me with Maabûb and Abd-el-Azîz; who had rested in another part of the Kahwa!—surely if there had been right worth in them (there was none in Abd-el-Azîz), they had not left me alone in this case. Maabûb told me, I should depart at evening with the caravan men; and so he left me again. Then Sâlem, with a mock zeal, would have an inventory taken of my goods—and see the spoil! he called some of the unlettered cameleers to be witnesses. I drew out all that was in my bags, and cast it before them: but "*El-f'lûs, el-f'lûs!* cries Sâlem with ferocious insistence, thy money! thy money! that there may be afterward no question, —show it all to me, Nasrâny!"—"Well, reach me that medicine box; and here, I said, are my few reals wrapped in a cloth!"

The camel-men gathered sticks; and made watch fires: they took flour and water, and kneaded dough, and baked *'abûd* under the ashes; for it was toward evening. At length I saw this daylight almost spent: then the men rose, and lifted the loads upon their beasts. These town caravaners' camels march in a train, all tied, as in Syria.—My bags also were laid upon the Bessâm's thelûl: and Sâlem bade me mount with his companion, *Fheyd*, the Beduin or half-Beduin master of these camels.—"Mount in the shidâd! Khalîl Nasrâny." [But thus the radîf might stab me from the backward, in the night!] I said, I would sit back-rider; and was too weary to maintain myself in the saddle. My words prevailed! for all Arabs tender the infirmity of human life,—even in their enemies. Yet Sâlem was a perilous coxcomb; for if anyone reviled the Nasrâny in his hearing, he made me cats' eyes and felt for his knife again.

In this wise we departed; and the Nasrâny would be hanged, as they supposed, by just judgment of the Sherîf, at et-Tâyif: all night we should pace upward to the height of the Seyl. Fheyd was in the saddle; and the villain, in his superstition, was adread of the *Nasrâny!* Though malignant, and yet more greedy, there remained a human kindness in him; for understanding that I was thirsty he dismounted, and went to his camels to fetch me water. Though I heard he was of the Nomads, and his manners were such, yet he spoke nearly that bastard Arabic of the great government towns, Damascus, Bagdad, Mecca. But unreasonable was his impatience, because I a weary man could not strike forward the jaded thelûl to his

liking,—he thought that the Nasrâny lingered to escape from them!

A little before us, marched some Mecca passengers to et-Tâyif, with camel-litters. That convoy was a man's household: the goodman, swarthy as the people of India and under the middle age, was a wealthy merchant in Mecca. He went beside his hareem on foot, in his white tunic only and turban; to stretch his tawny limbs—which were very well made—and breathe himself in the mountain air. [The heat in Mecca was such, that a young Turkish army surgeon, whom I saw at et-Tâyif, told me he had marked there, in these days, 46° C.] Our train of nine camels drew slowly by them: but when the smooth Mecca merchant heard that the stranger riding with the camel-men was a Nasrâny, he cried, "Akhs! a Nasrâny in these parts!" and with the horrid inurbanity of their (jealous) religion, he added, "Ullah curse his father!" and stared on me with a face worthy of the koran!

The caravan men rode on their pack-beasts eating their poor suppers, of the bread they had made. Sâlem, who lay stretched nomad-wise on a camel, reached me a piece, as I went by him; which beginning to eat I bade him remember, "that from henceforth there was bread and salt between us,—and see, I said, that thou art not false, Sâlem."—"Nay, wellah, I am not *khayin*, no Khalîl." The sickly wretch suffered old visceral pains, which may have been a cause of his splenetic humour.—He bye and bye blamed my nodding; and bade me sit fast. "Awake, Khalîl! and look up! Close not thine eyes all this night!—I tell thee thou mayest not slumber a moment; these are perilous passages and full of thieves,—the Hathèyl! that steal on sleepers: awake! thou must not sleep." The camels now marched more slowly; for the drivers lay slumbering upon their loads: thus we passed upward through the weary night. Fheyd left riding with me at midnight, when he went to stretch himself on the back of one of his train of nine camels; and a driver lad succeeded him. Thus these unhappy men slumber two nights in three: and yawn out the daylight hours,—which are too hot for their loaded beasts—at the 'Ayn station or at the Seyl.

The camels march on of themselves, at the ants pace.—"Khalil! quoth the driver lad, who now sat in my saddle, beware of thieves!" Towards morning, we both nodded and slumbered, and the thelûl wandering from the path carried us under an acacia:—happy I was, in these often adventures of night-travelling in Arabia, never to have hurt an eye! My tunic was rent!—I waked; and looking round saw one on foot

come nigh behind us.—"What is that?" quoth the strange man, and leaping up he snatched at the worsted girdle which I wore in riding! I shook my fellow-rider awake, and struck on the thelûl; and asked the raw lad, 'If that man were one of the cameleers?'—"Didst thou not see him among them? but this is a thief and would have thy money." The jaded thelûl trotted a few paces and stayed. The man was presently nigh behind me again: his purpose might be to pull me down; but were he an Hathèyly or what else, I could not tell. If I struck him, and the fellow were a cameleer, would they not say, 'that the Nasrâny had beaten a Moslem'? He would not go back; and the lad in the saddle was heavy with sleep. I found no better rede than to show him my pistol—but I took this for an extreme ill fortune: so he went his way.—I heard we should rest at the rising of the morning star: the planet was an hour high, and the day dawning when we reached the Seyl ground: where I alighted with Sâlem, under the spreading boughs of a great old acacia tree.

There are many such menzil trees and shadows of rocks, in that open station, where is no Kahwa: we lay down to slumber, and bye and bye the sun rose. The sun comes up with heat in this latitude; and the sleeper must shift his place, as the shadows wear round. "Khalîl (quoth the tormentor) what is this much slumbering?—but the thing that thou hast at thy breast, what is it? show it all to me."—"I have showed you all in my saddle-bags; it is infamous to search a man's person."—"Aha! said a hoarse voice behind me, he has a pistol; and he would have shot at me last night."—It was a great mishap, that this wretch should be one of the cameleers; and the persons about me were of such hardened malice in their wayworn lives, that I could not waken in them any honourable human sense. *Sâlem:* "Show me, without more, all that thou hast with thee there (in thy bosom)!"—There came about us more than a dozen cameleers.

The mad sherîf had the knife again in his hand! and his old gall rising, "Show me all that thou hast, cries he, and leave nothing; or now will I kill thee."—Where was Maabûb? whom I had not seen since yester-evening: in him was the faintness and ineptitude of Arab friends.—"Remember the bread and salt which we have eaten together, Sâlem!"—"Show it all to me, or now by Ullah I will slay thee with this knife." More bystanders gathered from the shadowing places: some of them cried out, "Let us hack him in morsels, the cursed one! what hinders?—fellows, let us hack him in morsels!"—"Have patience a moment, and send these away." Sâlem, lifting his

knife, cried, "Except thou show me all at the instant, I will slay thee!" But rising and a little retiring from them I said "Let none think to take away my pistol!"—which I drew from my bosom.

What should I do now? the world was before me; I thought, Shall I fire, if the miscreants come upon me; and no shot amiss? I might in the first horror reload,—my thelûl was at hand: and if I could break away from more than a score of persons, what then?—repass the Rî'a, and seek Sh'aara again? where 'Ateybân often come-in to water; which failing I might ride at adventure: and though I met with no man in the wilderness, in two or three days, it were easier to end thus than to be presently rent in pieces. I stood between my jaded thelûl, that could not have saved her rider, and the sordid crew of camel-men advancing, to close me in: they had no fire-arms.—Fheyd approached, and I gave back pace for pace: he opened his arms to embrace me!—there was but a moment, I must slay him, or render the weapon, my only defence; and my life would be at the discretion of these wretches.—I bade him come forward boldly. There was not time to shake out the shot, the pistol was yet suspended from my neck, by a strong lace: I offered the butt to his hands.—Fheyd seized the weapon! they were now in assurance of their lives and the booty: he snatched the cord and burst it. Then came his companion Sâlem; and they spoiled me of all that I had; and first my aneroid came into their brutish hands; then my purse, that the black-hearted Siruân had long worn in his Turkish bosom at Kheybar.—Sâlem feeling no reals therein gave it over to his confederate Fheyd; to whom fell also my pocket thermometer: which when they found to be but a toy of wood and glass, he restored it to me again, protesting with nefarious solemnity, that other than this he had nothing of mine! Then these robbers sat down to divide the prey in their hands. The lookers-on showed a cruel countenance still; and reviling and threatening me, seemed to await Sâlem's rising, to begin 'hewing in pieces the Nasrâny'.

Sâlem and his confederate Fheyd were the most dangerous Arabs that I have met with; for the natural humanity of the Arabians was corrupted in them, by the strong contagion of the government towns.—I saw how impudently the robber sherîf attributed all the best of the stealth to himself! Sâlem turned over the pistol-machine in his hand: such Turks' tools he had seen before at Mecca. But as he numbered the ends of the bullets in the chambers, the miscreant was dismayed; and thanked his God, which had delivered him from these six

deaths! He considered the perilous instrument, and gazed on me; and seemed to balance in his heart, whether he should not prove its shooting against the Nasrâny. "Akhs—akhs! cried some hard hostile voices, look how he carried this pistol to kill the Moslemîn! Come now and we will hew him piecemeal:—how those accursed Nasrânies are full of wicked wiles!—O thou! how many Moslems hast thou killed with that pistol?" "My friends, I have not fired it in the land of the Arabs.—Sâlem, remember 'Ayn ez-Zeyma! thou camest with a knife to kill me, but did I turn it against thee? Render therefore thanks to Ullah! and remember the bread and the salt, Sâlem."

—He bade his drudge Fheyd, shoot off the pistol; and I dreaded he might make me his mark. Fheyd fired the first shots in the air: the chambers had been loaded nearly two years; but one after another they were shot off,—and that was with a wonderful resonance! in this silent place of rocks. Sâlem said, rising, "Leave one of them!" This last shot he reserved for me; and I felt it miserable to die here by their barbarous hands without defence. "Fheyd, he said again, is all sure?—and one remains?"

Sâlem glared upon me, and perhaps had indignation, that I did not say, *dakhîlak:* the tranquillity of the kafir troubled him. When he was weary, he went to sit down and called me, "Sit, quoth he, beside me."—"You hear the savage words of these persons; remember, Sâlem, you must answer for me to the Sherîf."—"The Sherîf will hang thee, Nasrâny! Ullah curse the Yahûd and Nasâra." Some of the camel-men said, "Thou wast safe in thine own country, thou mightest have continued there; but since thou art come into the land of the Moslemîn, God has delivered thee into our hands to die:—so perish all the Nasâra! and be burned in hell with your father, Sheytân." "Look! I said to them, good fellows—for the most fault is your ignorance, ye think I shall be hanged to-morrow: but what if the Sherîf esteem me more than you all, who revile me to-day! If you deal cruelly with me, you will be called to an account Believe my words! Hasseyn will receive me as one of the ullema; but with you men of the people, his subjects, he will deal without regard." "Thou shalt be hanged, they cried again, O thou cursed one!" and after this they dispersed to their several halting places.

— Soon afterward there came over to us the Mecca burgess; who now had alighted under some trees at little distance. From this smooth personage, a flower of merchants in the holy city —though I appealed to his better mind, that he should speak to Sâlem, I could not draw a human word; and he abstained from

evil. He gazed his fill; and forsook me to go again to his hareem. I watched him depart, and the robber sherîf was upbraiding me, that I had "hidden" the things and my pistol! —in this I received a shock! and became numbed to the world: I sat in a swoon and felt that my body rocked and shivered; and thought now, they had mortally wounded me with a knife, or shot! for I could not hear, I saw light thick and confusedly. But coming slowly to myself, so soon as I might see ground I saw there no blood: I felt a numbness and deadness at the nape of the neck. Afterward I knew that Fheyd had inhumanly struck me there with his driving-stick, —and again, with all his force.

I looked up and found them sitting by me. I said faintly, "Why have you done this?" *Fheyd:* "Because thou didst withhold the pistol." "Is the pistol mine or thine? I might have shot thee dead! but I remembered the mercy of Ullah." A caravaner sat by us eating,—one that ceased not to rail against me: he was the man who assailed me in the night, and had brought so much mischief upon me. I suddenly caught his hand with the bread; and putting some in my mouth, I said to him, "Enough, man! there is bread and salt between us." The wretch allowed it, and said not another word. I have never found any but Sâlem a truce-breaker of the bread and salt,—but he was of the spirituality.

—There came one riding to us on an ass! it was Abd-el-Azîz! He and Maabûb had heard the shots, as they sat resting at some distance yonder! For they, who were journeying together to et-Tâyif, had arrived here in the night-time; and I was not aware of it. Maabûb now sent this young man (unworthy of the name of Bessâm) to know what the shots meant, and what were become of the Nasrâny.—whether he yet lived? Abd-el-Azîz seeing the pistol in Sâlem's hands and his prisoner alive, asked, 'Wherefore had he taken away the man's pistol?' I said to him, "You see how these ignorant men threaten me: speak some word to them for thine uncle Abdullah's sake." But he, with sour fanatical looks; "Am I a Frenjy?"—and mounting again, he rode out of sight.

After these haps; Sâlem having now the spoil in his hands, and fearing to lose it again at et-Tâyif, had a mind to send me down to Jidda, on the Bessâm's thelûl.—"Ha! Khalîl, we are become brothers; Khalîl, are we not now good friends? there is nothing more betwixt us. What sayest thou? wilt thou then that we send thee to Jidda, and I myself ride with thee on the thelûl?"—But I answered, "I go to visit the Sherîf, at Tâyif; and you to accuse me there, and clear yourselves before him; at

Jidda you would be put in prison." Some bystanders cried, "Let him go to et-Tâyif."

— A messenger returned from Maabûb, bidding Sâlem, Khalîl and Fheyd come to him. As we went I looked back, and saw Fheyd busy to rifle my camel-bags!—after that he followed us. The young Bessàm was sitting under the shadow of some rocks with Maabûb.—"Are you men? quoth Maabûb, are you men? who have so dealt with this stranger!" I told him how they robbed me, and what I had suffered at their hands: I was yet (and long afterward) stunned by the blows on the neck. *Maabûb:* "Sherîf Sâlem, thou art to bring this stranger to our lord Hasseyn at et-Tâyif, and do him no wrong by the way. How canst thou rob and wound one who is committed to thy trust, like the worst Beduin thieves? but I think verily that none of the Beduw would do the like. *Sâlem:* "Is not this a Nasrâny? he might kill us all by the way; we did but take his pistol, because we were afraid." *Maabûb:* "Have you taken his silver from him and his other things, because ye were afraid?—I know thee, Sâlem! but thou wilt have to give account to our lord the Sherîf:"—so he dismissed us; and we returned to our place.

It came into my mind, bye and bye, to go again to Maabûb: the sand was as burning coals under my bare feet, so that after every few steps I must fall on my knees to taste a moment's relief.—Maabûb was Umbrella-bearer of the Sherîf; and an old faithful servitor of his brother, the late Sherîf. "Wherefore, I asked, had he so strangely forsaken me hitherto? Or how could he commit me to that murderous Sâlem! whom he himself called *a mad sherîf;* did he look to see me alive at Tâyif! —I am now without defence, at the next turn he may stab me; do thou therefore ride with me on the thelûl!"—"Khalil, because of an infirmity [sarcocele] I cannot mount in a saddle." When I said, I would requite his pains, the worthy negro answered, "That be far from me! for it is my duty, which I owe to our lord, the Sherîf: but if thou have a remedy for my disease, I pray thee, remember me at et-Tâyif."—The young Bessàm had fever, with a daily crisis. It came on him at noon; and then he who lately would not speak a word to shelter the Frenjy's life, with a puling voice (as they are craven and unmanly), besought me to succour him. I answered, 'At et-Tâyif!' Had he aided me at the first, for his good uncle's sake, I had not now been too faint to seek for remedies. I promised, if he would ride with me to-night, to give him a medicine to cut the fever, to-morrow: but Arabs put no trust in distant promises.

It drew to the mid-afternoon, when I heard we should remove;

and then the foolish young Bessâm bade me rise and help to load the carpets on his camel. I did not deny him; but had not much strength; and Maabûb, blaming the rashness of the young man, would have me sit still in the shadow —Maabûb rode seated on the load of carpets; and when the camel arose under him, the heavy old negro was nigh falling. Once more I asked him, not to forsake me; and to remember how many were the dark hours before us on the road.

I returned hastily to our menzil tree. The caravaners had departed; and the robber sherîf, who remained with the thelûl, was chafing at my delay: he mounted in the saddle, and I mounted again back-rider.—Sâlem had a new companion, who rode along with us, one Ibrahîm of Medina, lately landed at Jidda; and who would soon ride homeward in the 'little pilgrimage'. Ibrahîm hearing what countryman I was began to say, "That an Engleysy came in the vessel with him to Jidda; —who was wellah a good and perfect Moslem! yesterday he entered Mecca, and performed his devotion:—and this Engleysy that I tell you of, sherîf Sâlem, is now sojourning at Mecca, to visit the holy places."—Ibrahîm was one who lying under our awning tree, where he had arrived late, had many times disdained me, crying out despitefully, "Dog! dog! thou dog!" But as we rode he began to smile upon the Nasrâny betwixt friendly and fiendly: at last quoth he, "Thou wast at Hâyil; and dost thou not remember me?—I have spoken with thee there; and thou art Khalîl."—How strange are these meetings again in the immensity of empty Arabia! but there is much resort to Hâyil; and I had passed a long month there. The light-bodied Arabian will journey, upon his thelûl, at foot-pace, hundreds of leagues for no great purpose: and little more troubles him than the remembrance that he is absent from his household and children. "Thou hast known me then a long time in these countries; now say on before these strangers, if thou canst allege aught against me."—"Well none, but thy misreligion."

Ibrahîm rode upon a dromedary; his back-rider was an envenomed cameleer; who at every pause of their words shook his stick at me: and when he walked he would sometimes leap two paces, as it were to run upon the kafir There was a danger in Sâlem's seeing another do me wrong,—that in such he would not be out-done, and I might see his knife again: so I said to Ibrahîm (and stroked my beard), "By thy beard, man! and for our old acquaintance at Hâyil—!" Ibrahîm acknowledged the token; and began to show the Nasrâny a more friendly countenance. "Ibrahîm, did you hear that the Engleys are a bad

peop'e ? "—" Nay, *kullesh tâyib*, good every whit."—" Are they the Sultan's friends, or foes ? "—" His friends: the Engleys help him in the wars." *Sâlem:* " Well Khalîl, let this pass; but tell me, what is the religion of the Nasâra ? I thought surely it was some horrible thing ! "—" Fear God and love thy neighbour, this is the Christian religion,—the way of Aysa bin-Miriam, from the spirit of Ullah."—" Who is Aysa ?—hast thou heard this name, Ibrahîm ? "—" Ullah curse Aysa and the father of Aysa, cries Ibrahîm's radîf. Akhs ! what have we to do with thy religion, Nasrâny ? " Ibrahîm answered him very soberly, " But thou with this word makest thyself a kafir, blaspheming a prophet of the prophets of Ullah ! " The cameleer answered, half-aghast, " The Lord be my refuge !—I knew not that Aysa was a prophet of the Lord ! " " What think'st thou, Sâlem ? "—" Wellah Khalîl, I cannot tell: but how sayest thou, *Spirit of Ullah !*—is this your kafir talk ? "—" You may read it in the koran,—say, Ibrahîm ? "—" Ay indeed, Khalîl."

There were many passengers in the way; some of whom bestowed on me an execration as we rode-by them, and Sâlem lent his doting ears to all their idle speech: his mind wavered at every new word.—" Do not listen to them, Sâlem, it is they who are the Nasâra ! " He answered, like a Nomad, " Ay billah, they are Beduw and kafirs;—but such is their ignorance in these parts ! " Ibrahîm's radîf could not wholly forget his malevolence; and Sâlem's brains were beginning again to unsettle: for when I said, " But of all this ye shall be better instructed to-morrow: " he cried out, " Thou liest like a false Nasrâny, the Sherîf will cut off thy head to-morrow, or hang thee:—and, Ibrahîm, I hope that our lord will recompense me with the thelûl."

We came to a seyl bed, of granite-grit, with some growth of pleasant herbs and peppermints; and where holes may be digged to the sweet water with the hands. Here the afternoon wayfarers to Tâyif alight, to drink and wash themselves to prayerward. [This site is said to be *'Okâtz*, the yearly parliament and vaunting place of the tribes of Arabia before Islâm: the altitude is between 5000 and 6000 feet.] As we halted Abd-el-Azîz and Maabûb journeyed by us; and I went to ask the young Bessâm if he would ride with me to-night,—and I would reward him ? He excused himself, because of the fever: but that did not hinder his riding upon an ass.—Sâlem was very busy-headed to know what I had spoken with them; and we remounted.

Now we ascended through strait places of rocks; and came upon a paved way, which lasts for some miles, with steps and

passages opened by blasting!—this path had been lately made by Turkish engineers at the Government cost. After that we journeyed in a pleasant steppe which continues to et-Tâyif.

We had outmarched the slow caravan, and were now alone in the wilderness: Ibrahîm accompanied us,—I had a doubtful mind of him. They said they would ride forward: my wooden dromedary was cruelly beat and made to run; and that was to me an anguish.—Sâlem, had responded to some who asked the cause of our haste, as we outwent them on the path, 'that he would be rid of the Nasrâny:' he murmured savage words; so that I began to doubt whether these who rode with me were not accorded to murder the Nasrâny, when beyond sight. The spoilers had not left me so much as a penknife: at the Seyl I had secretly bound a stone in my kerchief, for a weapon.

At length the sun set: it is presently twilight; and Ibrahîm enquired of Sâlem, wherefore he rode thus, without ever slacking. *Sâlem:* "But let us outride them and sleep an hour at the midway, till the camels come by us.—Khalîl, awake thou and sleep not! (for I nodded on his back;) Auh! hold thine eyes open! this is a perilous way for thee:" but I slumbered on, and was often in danger of falling. Bye and bye looking up, I saw that he gazed back upon me! So he said more softly, "Sleepest thou, Khalîl Nasrâny?—what is this! when I told thee *no;* thou art not afraid!"—"Is not Ullah in every place?"—"Ay, wellah Khalîl." Such pious words are honeycombs to the Arabs, and their rude hearts are surprised with religion.—"Dreadest thou not to die!"—"I have not so lived, Moslêm, that I must fear to die." The wretch regarded me! and I beheld again his hardly human visage: the cheeks were scotched with three gashes upon a side! It is a custom in these parts, as in negro Africa; where by such marks men's tribes may be distinguished.

Pleasant is the summer evening air of this high wilderness. We passed by a watering-place amongst trees, and would have halted: but Ibrahîm answered not to our call!—he had outridden us in the gloom. Sâlem, notwithstanding the fair words which lately passed between them, now named him "impudent fellow" and cursed him. "And who is the man, Sâlem? I thought surely he had been a friend of thine."—"What makes him my friend?—Sheytân! I know of him only that he is from Medina."—Bye and bye we came up with him in the darkness; and Ibrahîm said, 'They had but ridden forward to pray. And here, quoth he, is a good place; let us alight and sup.' They had bread, and I had dates: we sat down to eat

together. Only the radîf held aloof, fearing it might be unlawful to eat with a kafir: but when, at their bidding, he had partaken with us, even this man's malice abated.—I asked Ibrahîm, Did he know the Nejûmy family at Medina? "Well, he said, I know them,—they are but smiths."

We mounted and rode forward, through the open plain; and saw many glimpsing camp-fires of nomads. Sâlem was for turning aside to some of them; where, said he, we might drink a little milk. It had been dangerous for the kafir, and I was glad when we passed them by; although I desired to see the country Aarab.—We came at length to the manôkh or midway halting-place of passengers: in the dim night I could see some high clay building, and a thicket of trees. Not far off are other outlying granges and hamlets of et-Tâyif. We heard asses braying, and hounds barking in nomad menzils about us. We alighted and lay down here on the sand in our mantles; and slumbered two hours: and then the trains of caravan camels, slowly marching in the path, which is beaten hollow, came by us again: the cameleers lay asleep upon their loads. We remounted, and passing before them in the darkness we soon after lost the road: Ibrahîm said now, they would ride on to et-Tâyif, without sleeping; and we saw him no more.

In the grey of the morning I could see that we were come to orchard walls; and in the growing light enclosures of vines, and fig trees; but only few and unthriving stems of palms [which will not prosper at Tâyif, where both the soil and the water are sweet]. And now we fell into a road—a road in Arabia! I had not seen a road and green hedges since Damascus. We passed by a house or two built by the way-side; and no more such as the clay beyts of Arabia, but painted and glazed houses of Turkey. We were nigh et-Tâyif; and went before the villa of the late Sherîf, where he had in his life-time a pleasure-ground, with flowers! [The Sherîfs are commonly Stambûl bred men.] —The garden was already gone to decay.

Sâlem turned the thelûl into a field, upon our right hand; and we alighted and sat down to await the day. He left me to go and look about us; and I heard a bugle-call,—Tâyif is a garrisoned place. When Sâlem returned he found me slumbering; and asked, if I were not afraid? We remounted and had ado to drive the dromedary over a luke-warm brook, running strongly. So we came to a hamlet of ashràf, which stands a little before et-Tâyif; and drew bridle a moment ere the sunrising, at the beyt of a cousin of Sâlem.

He called to them within, by name!—none answered. The

goodman was on a journey; and his wives could not come forth to us. But they, hearing Sâlem's voice, sent a boy, who bore in our things to the house; and we followed him This poor home in the Mecca country was a small court of high clay walling; with a chamber or two, built under the walls There we found two (sherîf) women; and they were workers of such worsted coverlets in yarns and colours as we have seen at Teyma.—And it was a nomad household; for the hareem told me they lived in tents, some months of the year, and drank milk of the small cattle and camels. Nomad-like was also the bareness of the beyt, and their misery: for the goodman had left them naught save a little meal; of which they presently baked a cake of hardly four ounces, for the guests' breakfast. Their voices sounded hollow with hunger, and were broken with sighing; but the poor noble-women spoke to us with a constant womanly mildness: and I wondered at these courtly manners, which I had not seen hitherto in Arabia. They are the poor children of Mohammed. The Sultân of Islam might reverently kiss the hand of the least sherîf; as his wont is to kiss the hand of the elder of the family of the Sherîfs of Mecca (who are his pensioners—and in a manner his captives), at Stambûl.

It had been agreed between us, that no word should be said of my alien religion. Sâlem spoke of me as a stranger he had met with in the way. It was new to me, in these jealous countries, to be entertained by two lone hareem. This pair of pensive women (an elder and younger) were sister-wives of one, whom we should esteem an indigent person. There was no coffee in that poor place; but at Sâlem's request they sent out to borrow of their neighbours: the boy returned with six or seven beans; and of these they boiled for us, in an earthen vessel (as coffee is made here), a thin mixture,—which we could not drink! When the sun was fairly risen, Sâlem said he would now go to the Sherîf's audience; and he left me. —I asked the elder hostess of the Sherîf. She responded, "Hasseyn is a good man, who has lived at Stambûl from his youth; and the best learned of all the learned men here: yet is he not fully such as Abdullah (his brother), our last Sherîf, who died this year,—the Lord have him in His mercy! And he is not white as Abdullah; for his mother was a (Galla) bond-woman."—It seemed that the colour displeased them, for they repeated, "His mother was a bond-woman!—but Hasseyn is a good man and just; he has a good heart."

Long hours passed in this company of sighing (hunger-stricken) women; who having no household cares were busy, whilst I slumbered, with their worsted work.—It was toward

high noon, when Sâlem entered. "Good tidings! 'nuncle Khalîl, quoth he: our lord the Sherîf sends thee to lodge in the house of a Tourk. Up! let us be going; and we have little further to ride." He bore out the bags himself, and laid them on my fainting thelûl, and we departed. From the next rising-ground I saw et-Tâyif! the aspect is gloomy, for all their building is of slate-coloured stone. At the entering of the town stands the white palace of the Sherîf, of two stories; and in face of it a new and loftier building with latticed balconies, and the roof full of chimneys, which is the palace of Abdillah Pasha, Hasseyn's brother. In the midst of the town appears a great and high building, like a prison; that is the soldiers' quarters.

—The town now before my eyes! after nigh two years' wandering in the deserts, was a wonderful vision. Beside our way I saw men blasting the (granite) rock for building-stone.—The site of Tâyif is in the border of the plutonic steppe, over which I had lately journeyed, a hundred leagues from el-Kasîm. I beheld also a black and cragged landscape, with low mountains, beyond the town. We fell again into the road from the Seyl, and passed that lukewarm brook; which flows from yonder monsoon mountains, and is one of the abounding springs which water this ancient oasis. The water-bearers—that wonted sight of Eastern towns! went up staggering from the stream, under their huge burdens of full goat-skins;—there are some of their mighty shoulders that can wield a camel load! Here a Turkish soldier met us, with rude smiles; and said, he came to lead me to the house where I should lodge. The man, a Syrian from the (Turkish) country about Antioch, was the military servant of an officer of the Sherîf: that officer at the Sherîf's bidding would receive me into his house.

The gate, where we entered, is called *Bab es-Seyl;* and within is the open place before the Sherîf's modest palace. The streets are rudely built, the better houses are daubed with plaster: and the aspect of the town, which is fully inhabited only in the summer months, is ruinous. The ways are unpaved: and we see here the street dogs of Turkish countries. A servant from the Sherîf waited for me in the street, and led forward to a wicket gate: he bade me dismount,—and here, heaven be praised! he dismissed Sâlem. "I will bring thee presently, quoth the smiling servitor, a knife and a fork; also the Sherîf bids me ask, wouldst thou drink a little tea and sugar?"—these were gentle thoughts of the homely humanity of the Prince of Mecca!

Then the fainting thelûl, which had carried me more than

four hundred and fifty miles without refreshment, was led away to the Sherîf's stables; and my bags were borne up the house stairs. The host, *Colonel Mohammed*, awaited me on the landing; and brought me into his chamber. The tunic was rent on my back, my mantle was old and torn; the hair was grown down under my kerchief to the shoulders, and the beard fallen and unkempt; I had bloodshot eyes, half blinded, and the scorched skin was cracked to the quick upon my face. A barber was sent for, and the bath made ready: and after a cup of tea, it cost the good colonel some pains to reduce me to the likeness of the civil multitude. Whilst the barber was doing, the stalwart Turkish official anointed my face with cooling ointments; and his hands were gentle as a woman's,—but I saw no breakfast in that hospice! After this he clad me, my weariness and faintness being such, like a block, in white cotton military attire; and set on my head a fez cap.

This worthy officer, whose name and style was *Mohammed Kheiry, Effendy, yâwer* (aide de camp) *es-Sherîf*, told me the Sherîf's service is better (being duly paid) than to serve the Dowla: he was *Bîm-bashy*, or captain of a thousand, in the imperial army. Colonel Mohammed was of the *Wilayat Konia* in Anatoly. He detested the corrupt officiality of Stambûl, and called them traitors; because in the late peace-making they had ceded provinces, which were the patrimony of Islam: the great embezzling Pashas, he exclaimed, betrayed the army. With stern military frankness he denounced their Byzantine vices, and the (alleged) drunkenness of the late Sultan!—In Colonel Mohammed's mouth was doubtless the common talk of Turkish officers in Mecca and et-Tâyif. But he spoke, with an honest pride, of the provincial life in his native country; where is maintained the homely simplicity of the old Turkish manners. He told me of his bringing up, and the charge of his good mother, "My son, speak nothing but the truth! abhor all manner of vicious living." He remembered from his childhood, 'when some had (but) broken into an orchard by night and stolen apples, how much talk was made of it'! Such is said to be the primitive temper of those peoples!—And have here a little tale, told me by a true man,—the thing happened amongst Turkoman and Turkish peasants in his own village, nigh Antioch. "An old husbandman found a purse in his field; and it was heavy with silver. But he having no malice, hanged it on a pole, and went on crying down the village street, 'Did ye hear, my neighbours who, has lost this purse here?' And when none answered, the poor old man delivered the strange purse to the Christian

priest; bidding him keep it well, until the owner should call for it."

— Heavy footfalls sounded on the stair; and there entered two Turkish officers. The first, a tall martial figure, the host's namesake, and whom he called his brother, was the Sherîf's second aide de camp; and the friends had been brothers in arms these twenty years. With him came a cavalry aga; an Albanian of a bony and terrible visage, which he used to rule his barbarous soldiery; but the poor man was milder than he seemed, and of very good heart. He boasted himself to be of the stock of Great "Alexander of the horns twain"; but was come in friendly wise to visit me, a neighbour of Europa. He spoke his mind—five or six words coming confusedly to the birth together, in a valiant shout: and when I could not find the sense; for he babbled some few terms that were in his remembrance of Ionian Italian and of the border Hellenes, he framed sounds, and made gestures! and looking stoutly, was pleased to seem to discourse with a stranger in foreign languages. The Captain (who knew not letters) would have me write his name too, *Mahmûd Aga el-Arnaûty, Abu Sammachaery* (of) *Praevaesa, Jûz-bashy.* Seven years he had served in these parts; but he understood not the words of the inglorious Arabs, —he gloried to be of the military service of the Sûltàn! though he seldom-times received his salary. This worthy was years before (he told me) a *kawàs* of the French Consulate in Corfu; where he had seen the English red frieze coats. "*Hi Angli —huh-huh!* the English (be right strong) quoth he. But the Albanians, *huh!*—the Albanians have a great heart!—heart makes the man!—makes him good to fight!—Aha; they have it strong and steadfast here!" and he smote the right hand upon his magnanimous chest. The good fellow looked hollow, and was in affliction: Colonel Mohammed told me his wife died suddenly of late; and that he was left alone with their children. —The other, Mohammed Aga, was a man curious to observe and hard to please, of polite understanding more than my host: he spoke Arabic smoothly and well for a Turk. In the last months they had seen the Dowla almost destroyed in Europe: they told me, 'there was yet but a truce and no sure peace; that England was of their part, and had in these days sent an army by sea from India,—which passed by Jidda—an hundred thousand men!' Besides, the Nemsy (Austria) was for the Sûltàn; and they looked for new warfare.

Toward evening, after a Turkish meal with my host, there

entered a kawâs of the Sherîf; who brought a change of clothing for me.—And when they had clad me as an Arab sheykh; Colonel Mohammed led me through the twilight street, to the Sherîf's audience: the ways were at this hour empty.

Some *Bîsha* guards stand on the palace stairs; and they made the reverence as we passed to the Sherîf's officer: other men-at-arms stand at the stair's head. There is a waiting chamber; and my host left me, whilst he went forward to the Sherîf. But soon returning he brought me into the hall of audience; where the Sherîf Emir of Mecca sits daily at certain hours—in the time of his summer residence at et-Tâyif—much like a great Arabian sheykh among the *musheyikh*. Here the elders, and chief citizens, and strangers, and his kinsmen, are daily assembled with the Sherîf: for this is the mejlis, and coffee-parliament of an Arabian Prince; who is easy of access and of popular manners, as was Mohammed himself.

The great chamber was now void of guests: only the Sherîf sat there with his younger brother, Abdillah Pasha, a white man and strongly grown like a Turk, with the gentle Arabian manners. Hasseyn Pasha [the Sherîf bears this Ottoman title!] is a man of a pleasant face, with a sober alacrity of the eyes and humane demeanour; and he speaks with a mild and cheerful voice: his age might be forty-five years. He seemed, as he sat, a manly tall personage of a brown colour; and large of breast and limb. The Sherîf was clad in the citizen-wise of the Ottoman towns, in a long blue *jubba* of pale woollen cloth. He sat upright on his diwan, like an European, with a comely sober countenance; and smoked tobacco in a pipe like the "old Turks". The simple earthen bowl was set in a saucer before him: his white jasmine stem was almost a spear's length. —He looked up pleasantly, and received me with a gracious gravity. A chair was set for me in face of the Sherîf: then Col. Mohammed withdrew, and a servitor brought me a cup of coffee.

The Sherîf enquired with a quiet voice, "Did I drink coffee?" I said, "We deem this which grows in Arabia to be the best of all; and we believe that the coffee plant was brought into Arabia from beyond the (Red) Sea."—"Ay, I think that it was from Abyssinia: are they not very great coffee-drinkers where you have been, in Nejd?" Then the Sherîf asked me of the aggression at 'Ayn ez-Zeyma; and of the new aggression at the Seyl. "It were enough, he said, to make any man afraid. [Alas! Hasseyn himself fell shortly, by the knife of an assassin, —it was the second year after, at Jidda: and with the same affectuous cheerfulness and equanimity with which he had lived,

he breathed forth his innocent spirit; in the arms of a countryman of ours, Dr. Gregory Wortabet, then resident Ottoman Officer of Health for the Red Sea.]—But now you have arrived, he added kindly; and the jeopardy (of your long voyage) is past. Take your rest at Tâyif, and when you are refreshed I will send you down to the English Consul at Jidda." He asked, 'Had I never thought of visiting et-Tâyif?—it had been better, he added, if I were come hither at first from the Seyl; and he would have sent me to Jidda.' The good Sherîf said further, "Neither is this the only time that Europeans have been here; for—I think it was last year—there came one with the consul of Hollanda, to visit an inscription near the Seyl;—I will give charge that it may be shown to you, as you return." I answered, 'I knew of one (Burckhardt) who came hither in the time of the Egyptian warfare.'—The Sherîf looked upon me with a friendly astonishment! [from whence, he wondered, had I this knowledge of their home affairs?]—The subtle Sherîf of Mecca, who was beguiled and dispatched by the old Albanian fox Mohammed Aly, might be grand uncle of this worthy Prince.

"And how, he asked, had I been able to live with the Beduw, and to tolerate their diet?—And found you the Beduw to be such as is reported of them [in the town romances], or fall they short of the popular opinion [of their magnanimity]?—Did you help at the watering? and draw up the buckets hand over hand—thus?" And with the Arabian hilarity the good Sherîf laid-by his demesurate pipe-stem; and he made himself the gestures of the nomad waterers! (which he had seen in an expedition). There is not I think a natural Arabian Prince—but it were some sour Wahâby—who might not have done the like; they are all pleasant men.—"I had not strength to lift with them." He responded, with a look of human kindness, "Ay, you have suffered much!"

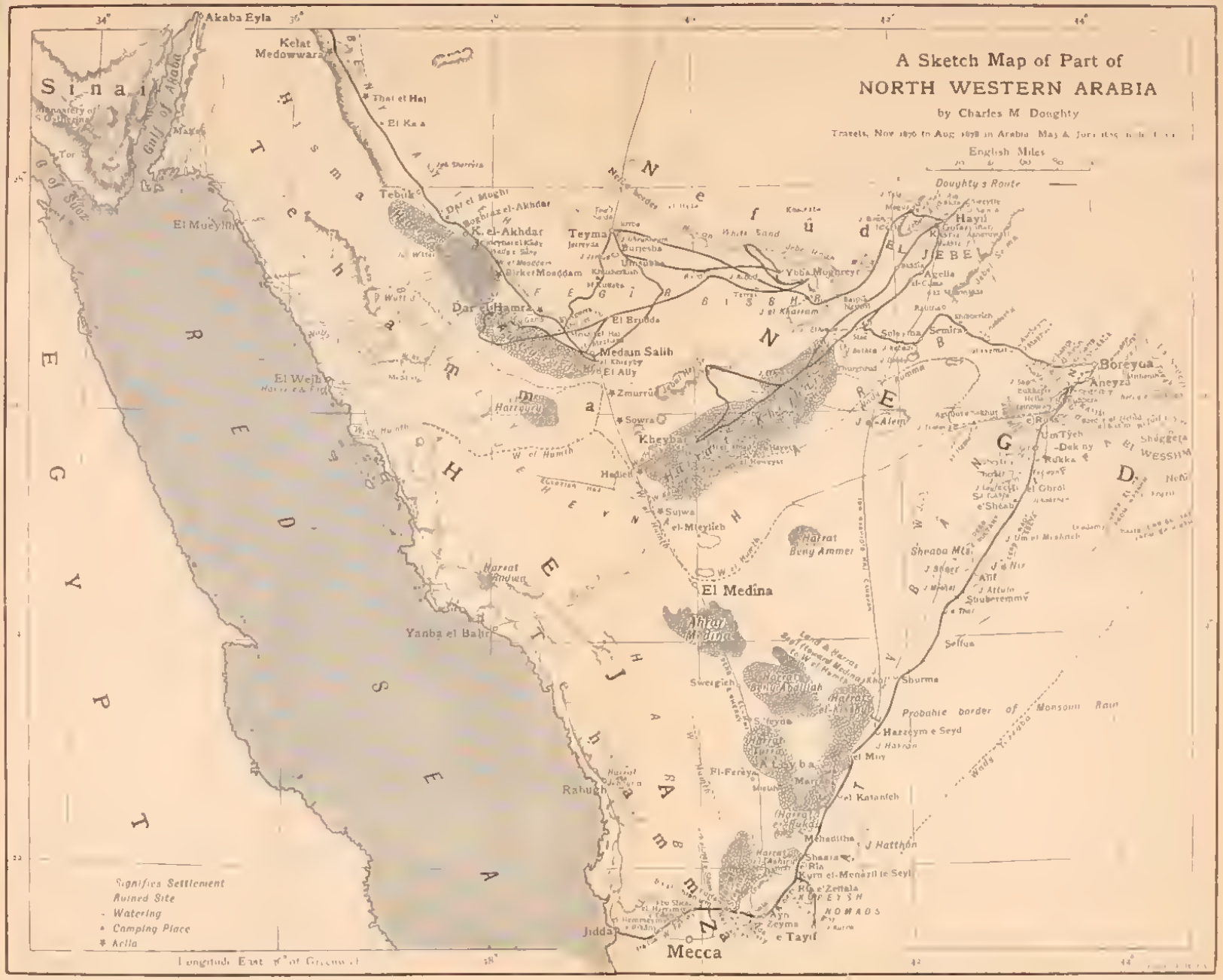
He enquired then of my journey; and I answered of Medâin Sâlih, Teyma, Hâyil: he was much surprised to hear that I had passed a month—so long had been the tolerance of a tyrant!—in Ibn Rashîd's town. He asked me of Mohammed ibn Rashîd, 'Did I take him for a good man?'—plainly the Sherîf, notwithstanding the yearly presents which he receives from thence, thought not this of him: and when I answered a little beside his expectation, "He is a worthy man," Hasseyn was not satisfied. Then we spoke of Aneyza; and the Sherîf enquired of Zâmil, "Is he a good man?" Finally he asked, 'if the garments [his princely gift] in which I sat clad before him pleased me?' and if my host showed me (which he seemed to distrust) a reasonable hospitality? Above an hour had passed;

then Colonel Mohammed, who had been waiting without, came forward; and I rose to take my leave. The Sherîf spoke to my host, for me; and especially that I should walk freely in et-Tâyif, and without the walls; and visit all that I would.—Colonel Mohammed kissed the venerable hand of the Sherîf, and we departed. * * *

* * * On the morrow . . . Col. Mohammed entered,—and then Sâlem: whom the Sherîf had commanded to restore all that he and his confederate robbed from me. The miserable thief brought the pistol (now broken!), the aneroid, and four reals, which he confessed to have stolen himself from my bags. He said now, "Forgive me, Khalîl! and, ah! remember the *zâd* (food) and the *melh* (salt) which is between us." "And why didst thou not remember them at the Seyl, when thou tookest the knife, a second time, to kill me?" *Col. Mohammed* "Khalîl says justly; why then didst thou not remember the bread and salt?"—"I am guilty, but I hope the Sherîf may overlook it; and be not thou against me, Khalîl!" I asked for the purse and the other small things. But Sâlem denying that they had anything more! Col. Mohammed drove him out, and bade him fetch them instantly.—"The cursed one! quoth my host, as he went forth: the Sherîf has determined after your departure to put him in irons, as well as the other man who struck you. He will punish them with severity,—but not now, because their kindred might molest you as you go down to Jidda. And the Sherîf has written an injunction, which will be sent round to all the tribes and villages within his dominion, '*That in future, if there should arrive any stranger among them they are to send him safely to the Sherîf*': for who knows if some European may not be found another time passing through the Sherîf's country; and he might be mishandled by the ignorant people. Also the Sherîf would have no after-questions with their governments."

(*After resting for four days at Tâyif Doughty sets forth on the last stage of his journey, with a guard of three men appointed by the Sherîf. He reaches Jidda without mishap, and is there "called to the open hospitality of the British Consulate."*)

THE END.


A Sketch Map of Part of
NORTH WESTERN ARABIA
by Charles M Doughty
English Miles
Doughty's Route
Akaba Eyla
Kelat Medowwara
Sinai
Gulf of Akaba
Tebuk
K. el-Akhdar
Teyma
Dar el Hamra
Medain Salih
El Ally
Zmurrûd
Sowra
Kheybar
Hedieh
Sujwa
el-Mteylieh
El Medina
Ahrar Medina
Harrat Beny Ammer
Harrat Bedwa
Yanba el Bahr
Rabugh
Jidda
Mecca
Hayil
Agella
Boreyda
Aneyza
Sheaba Mts.
Shurma
Probable border of Monsoon Rain
Harrat Turra
Atayba
Mehaditha
Shaara
Kurn el-Menazil le Seyl
Zeyma
e Tayif
Signifies Settlement
Ruined Site
Watering
Camping Place
Kella
Longitude East of Greenwich

SHORT GLOSSARY OF ARABIC TERMS

Abd, slave; in Arabia, any one of servile condition, whether bond or free; a black man.
'Abûd, hasty bread baked under the embers.
Adu, enemy.
'Agab, the small brown eagle of the desert.
Agîd, the leader of a foray.
Akhu, brother.
Akkâm, a camel driver in the pilgrimage.
Asîly, one of noble stock.
Askar, soldier.
el-Assr, mid-afternoon.
Ayb, shame.
Aym, spring; also eye.
Azîz, beloved.

Bab, gate.
Baggl, dry milk shards.
Bakhîl, niggard.
Bakhûr, incense.
Báraka, blessing.
Battál, idle, bad.
Bédan, the ibex.
Bélah, the ripening date berries.
Bèled, the country soil, also a settlement, and at Kheybar, a palm-yard.
Benát, pl. of *bint*.
Beny, pl. of *ibn*, son: said of a tribe; which are accounted as children, of a common ancestor.
Berkôa, woman's face-cloth; veil.
Bersîm, vetches.
Beyt, abode, booth, house.
el-'Bil, the camels of a nomad tribe.
Billah, by Ullah!
Bint, daughter, maiden.
Bîr, well-pit.
Birket, cistern.
Bismillah, in the name of Ullah.
Boghàz, strait, between cliffs.
Bôrghrol, prepared wheat, of which porridge is made, in Syria.
Brîk, metal ewer.
Bunn, coffee-powder.
Bustân (Persian, heard only in townsmen's speech), an orchard.

Dàb, snake.
Dalîl, a guide, a shower of the way.
Dar, a house, a court, a camping-ground of nomads.
Dawwa, medicine; also condiments.
Dellàl, coffee-pots.
Dellâl, running broker, in the bazar.
Derb, the beaten way, path.
Deyik es-sudr, constraint of heart.
Dibba, pumpkin.
Dîn, religion; also national custom.
Dîra, a nomad tribe's circuit, or oasis settlement.
Dokân, shop.
Dowla, the Ottoman Government.
Dowlàny, a Government man

Dubbûs, mace.
Dúbbush, small cattle.

Ebbeden, never.
Entha, female.
Ethel, (sing. *éthla*), tamarisk timber.
Eyyâl, children.

Fáras, mare.
Fûtir, a decrepit camel.
Fendy, a kindred, within a nomad tribe.
Fenjeyn, coffee-cup.
Ferîj, a nomad hamlet.
Ferth, cud.
Futûr, breakfast.

Gaila, time of midday heat.
Galliún, tobacco pipe.
Gâra, oasis soil.
Gêria, village.
Ghrazzai, a-wayfaring, upon a foray.
Ghrazzu, a foray, rode (It. razzia).
Ghrôttha, a tamarisk rind.
Girby, water-skin.
Gôm, enemies (sing. *gomâny*).

Habâra, a bustard.
l-Hábash, Abyssinia.
Haggu, Nomad girdle or waist-cord, commonly of braided thongs, worn next the body.
Hâil, strength.
Haj, the pilgrimage to Mecca (or other Holy Place).
Haj, or *Hajjy*, a pilgrim.
Hakîm (wise man), a professor of medicine.
Hâkim, ruler.
Halâl, the lawful.
Halîb, milk.
Hamîm, the first Summer heat, in the Hejâz.
el-Háram, "the forbidden" (namely, to Unbelievers); the temple courts of Mecca and Medina; which are called, therefore, in the dual, el-Háramèyn, the two Hárams.
Harâm, that which is unlawful, in the Religion.
Harâmy, law-breaker, thief.
Harreem, plur. of *horma*, a woman.
Harr, hot.
Hátab, firewood.
Hàthr, people of the settlements, not Nomads.
Hawd, camel's watering-trough.
Házam, gunner's belt.
Hejra, small Summer, or flitting tent.
Helw, sweet.
Henshûly, desert thieves.
Hess, voice.
Hijab, amulet.
Hubt, a company of marketing nomads.
el-Hummu, a dry dead heat.
Hurr, dromedary male.

Ibn, son.
Ihràm, the loin-cloth of pilgrims that enter Mecca.
Istíska, the dropsy.
Ithin, the religious cry to prayer.

Jaddar, cattle path in the Harra.
Jâhil, ignorant.
Jan (pl. of *jin*), demons.
Jâra, Bed, housewife.
Jarâd, locusts.
Jebel, mountain.
Jehâd, war, for the (Mohammedan) religion.
Jella, camel-dung.
Jellîb, a well.
Jémel, camel.
Jemmâl, camel-master.
Jenêyny, pleasure-ground, palm-orchard.
Jerîd, javelin.
Jet, vetch.
Jezzîn (pl. of *jazy*), said of the great cattle, when, in spring-time, they drink no water.

Jid (gransire), patriarch or high father of a nomad tribe or oasis.
Jídery, small-pox.
Jin, demon (pl. *jan.*).
Jinna, (the Garden of) Paradise.
Jûa, hunger.
Jubba, long Turkish coat of cloth, worn in the Ottoman Government towns.

Kàdy, a justice.
Kabâil, tribes, pl. of *kabîla*.
Kabîla, a tribe.
Kâfila, a caravan.
Kàfir, a reprobate, one not of the saving religion.
Karîm, bountiful.
Kassâd, a riming poet in the nomad tribes.
Kassîda, the lay of a *kassâd*.
Kêllâ, redoubt, or stronghold, upon the Haj-way.
Kéyif, pleasance, solace.
Kelb, dog.
Khábar, the news.
Khála, the empty desert.
Khánjar, girdle-knife.
Khátm, seal.
Khayin, treacherous.
Kheyr, good.
Khîbel, lunatic.
el-Kibd, the liver.
Kitâb, book.
Kúfl, Bed., convoy.

Maazîb, host.
Maazîba, the place of entertainment.
Máhal, an extreme barrenness of the desert soil.
Mákbara, burying-ground.
Manêm, sleeping-place.
Manôkh, place where their camels kneel; and passengers alighting are received to the public hospitality.
Márhaba, welcome.
Marra, woman.
Matara, leathern bucket-like saddle-bottle for water, carried by riding pilgrims.
Matîn, sound and strong, firm.
Medàin, cities; plur. of *medîna*.
Mejdûr, one sick of the small-pox.
Mejîdy, Turkish silver dollar.
Mejlis, the assembly, or council of elders; the open market-place in Kasîm towns.
Mejnûn (one sick, by possession of the jins), a foolish person.
Ménzil, alighting place. camping-ground.
Mereesy, dry milk-shards.
Mérgab, the watch-tower in Kasîm villages; also any high look-out rock in the wilderness.
Mésjîd, mosque.
Mil, needle, pillar.
Min? Who?
Miry, tribute.
Móghreby, a man of the Móghrib, or Land of the Sunsetting, an Occidental, a Moor.
el-Mowla, the Lord God.
Muállem, teacher.
Muderris, a well-studied man.
Mudówwy, man of medicine.
Muetthin, he who utters the formal cry, (*el-îthin*), to prayers.
Muhâfiz, guardian.
Muhakimîn, the governed.
Muhazimîn, they who go girdled with the gunner's belt.
Mujeddir, vaccinator.
Mukaad, sitting place (of the men), in an Arab house or nomad booth.
Mukàry, a carrier for hire.
Mukkarîn, deceitful persons.
Mukowwem, a camel-master in the Haj.
Múksir, the crated camel-litter of sheykly Beduin women.
Munâkh, *v. Manôkh*.
Musâfir, a wayfaring man.

Mushrakîn, (they who attribute partners, *skurka*, *i.e.*, fellow-gods, to the Only God ;) said of Christians, and idolaters.
Muslemîn, pl. of *Muslim*.
Muslim, lit. one who is submitted (to God).
Muttowwa, religious elder (in Wâhaby Arabia).
Muwelladîn, the home-born, of brought-in strange blood; such are persons of the servile condition amongst them, in the second generation.

Nâga, cow camel.
Nâhab, rapine.
Naksh, scored inscriptions.
Nasr, victory.
Nêby, prophet.
Nefs, spirit, wind.
Nejis, foul, impious.
Nejm, a star.
Nimmr, leopard.
Nîs, the porcupine.

Rabèyby, one-stringed viol of the Arabians.
Rabîa, the tender spring of herbs, in the wilderness.
Radîf, (dromedary) back-rider.
Rafîk, a way-fellow.
Râhla, a remove, between the camps of nomads.
Râhma, mercy.
Rajajîl, armed men of the Prince's band at Hayîl.
Râjil, a man.
Rákham, small white carrion eagle.
Ras, head.
Rasûl, messenger, apostle.
Rautha, pl. *riâth*; a green site of bushes, where winter rain is ponded, in the desert.
er-Rihh, said by the Nomads for all kinds of rheums.
Rommh, horseman's lance.
Rubb, lord.
Rubbâ, a fellowship.

Saat, an hour.
Sáhar, a magician.
Sâiehh, a religious world's wanderer.
Sajjèydy, a kneeling carpet.
Salaam, peace.
Sâmn, clarified butter.
Sâny, a smith.
Sebîl, the way, path of the religious life.
Semîly, milk skin.
Seyf, sword.
Seyl, torrent, generally a dry bed, which flows only rarely, after rain : the Arabs use also the word as a verb, and say, the Land *seyls* towards. . . .
Shahûd (witnesses), martyrs.
Shelfa, Beduin horseman's lance.
Sherîf, nobleman of the blood of Mohammed.
Sheykh, an elder, a nobleman, the head of a tribe, a village headman.
Shidâd, camel riding-saddle.
Simûm, the hot land-wind, commonly regarded as poisonous.
Suâny, draw-wheel frames of the irrigation wells, in Nejd oases.
Subbakha, salt-crust upon the desert soil.
Suffa, the upper chamber, at Kheybar, so-called.
Sûk, street or bazaar.
es-Sûlat, the prayer.
Sûr, town wall.

Tájir, tradesman.
Támr, dates.
Tarkîy, a small wayfaring company of nomads; pl. *terâgy*.
Temmn, a kind of rice, from Mesopotamia.
Thaif, a guest.
Thelûl, a dromedary.
Themîla, shallow water-hole of the Beduw ; such as is digged with a stick and their hands.

Thîb, wolf.
Timathîl (images:) inscriptions are sometimes thus called by the Nomads.
Tóma, cupidity, gain.

Ullema, learned men, the religious doctors.

Wâdy, a low valley-ground.
Waháby, the Wáhabbies, (new Arabian Puritan zealots,) are thus named after their Founder. Mohammed, ibn *'Abd-el-Wâhâb*, of East Nejd.
Wasm, cattle-brand; also the like token of any family, kindred, or tribesfolk.
Wellah, by Ullah!
Weylèy! woe is me.
Wéyrid, a watering.

Zaal, displeasure, sorrow.
Zàd, food.
Zélamat, a carle, a man of the people.

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